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# PARADIGMS AND EXERCISES IN SYRIAC GRAMMAR

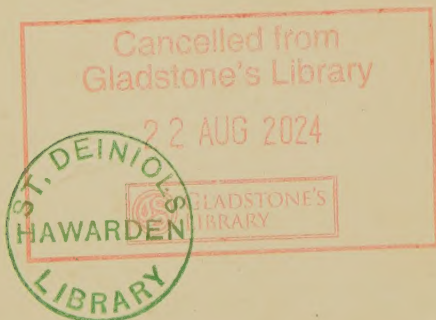
BY

THEODORE H. ROBINSON, M.A., B.D.

SOMETIME EXHIBITIONER OF S. JOHN'S COLLEGE, CAMBRIDGE

PROFESSOR OF HEBREW AND SYRIAC IN

SERAMPORE COLLEGE



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## PREFACE

MR. ROBINSON is doing a public service in publishing a popular grammar of the Syriac language, the more so as nearly all the available grammars are either antiquated or out of print. It is one more sign of the revival of too-long neglected Syriac studies. It is strange that so little has been done in the presentation of one of the most attractive of the Semitic languages. Perhaps if there were in this country a native Syrian Church, things might have been different. Divinity students, at least, would have found out sooner the value of the Syriac for their New Testament and their Church History.

This little book is to me personally a pleasant reminder of the days when the author and I read Syriac together, and when I verified over again the common experience of my life, that I learnt a great deal more than I ever taught. I believe it was one of the doctors of the Talmud who said that first, about his indebtedness to his students. I am his disciple in the enunciation of that saying; for it is certainly true that if one learns much from one's teachers, one learns most from one's scholars.

RENDEL HARRIS.

WOODBROOKE,

*February, 1915.*

## AUTHOR'S NOTE

IN issuing this little volume, I should like to make it clear at the outset that I have no desire to add to the number of treatises on the Syriac language already in existence. Nothing has been further from my intention than to write a scientific dissertation on a subject so thoroughly dealt with by men far better qualified for the purpose. Mine has been a humbler, but, I trust, a not less useful aim. The exigencies of practical teaching in Europe and India have made me feel that there was room, nay more, that there was a need, for something of an elementary nature which should be of value to the student who takes up Syriac for the first time. A book of paradigms and exercises is especially desirable in the case of those who have had no previous experience of Semitic languages. It is primarily with a view to the service of these men that the work has been undertaken, but there is also reason to hope that others may find that it will help them to secure a thorough acquaintance with the grammatical forms, and so fit them for a more intelligent use of more advanced works. The sooner such students pass beyond the need of this book, the more fully will its purpose be achieved; it is designed as an introduction, and an introduction only. With that object in view, many details of the grammar have been left on one side for future study. In particular, only sufficient reference has been made to syntactical rules as is necessary to enable a student to read and write such simple sentences as those involved in the exercises. So also the nominal forms have been arranged with regard to peculiarities of inflection rather than in relation to the mode of their

structure. The aim throughout has been simplicity rather than completeness.

The work had its origin in exercises which I compiled and used in teaching Syriac at Woodbrooke, and has been extended during a number of years of similar work in Bishop's College, Calcutta, and Serampore College. My main reliance in its compilation has been Nöldeke's *Kurzgefasste Syrische Grammatik*, but the work of Bar Hebraeus, Phillips, Nestle, and Brockelmann has been laid under frequent contribution, and Wright's *Comparative Grammar of the Semitic Languages* has been constantly at hand. Free use has also been made of the Lexicon of Brockelmann, and, still more, of the *Thesaurus* of Payne-Smith. Nor must the simple but scholarly work of Mar Dionysius, the Metropolitan of the Orthodox Church of Malabar, remain without mention. Its principal drawback for general purposes is that it is written in Malayalam, though this fact renders it accessible to a number of Indian students who could not make good use of a work in English.

There remains the very pleasant duty of tendering my acknowledgements to the numbers of friends to whom I have been indebted. First to my teachers, Dr. Rendel Harris and Professor Schultess. The extent of the gratitude due from me to the former has been increased by the Preface he has written. Then to those who have directly assisted in the preparation of this volume. Foremost amongst these stands my colleague, the Rev. Father P. T. Geevergeese, M.A., who has read through the whole work in detail with me, made innumerable suggestions of value, and helped me to understand the oriental view of Syriac Grammar as no other has done. His frequent contributions from the work of Bar Hebraeus have been a feature of our study together, and had it not been for his modesty I should have included his name with my own on the



title-page. The fact that he refused to allow me to do so does not detract from his share in the work, and I trust that he will accept in this form my hearty thanks for all his help. I have also to record with gratitude help received from Professor Margoliouth, and encouragement from Mrs. Margoliouth, without whose support I might have lacked boldness to submit my work to the printers. I have also to thank Mr. W. H. Selbie, of Brasenose College, Oxford, for assistance in the preparation of the vocabularies.

In the matter of production, I am under a debt of gratitude to the Clarendon Press, where the utmost pains have been taken to secure the best results, and to whose reader I owe not a few important suggestions in matters of detail. Those who know the work of the Press will understand that the reading of proofs has been a pleasure to me, and that the trained accuracy of the workers in the Press has saved me from many irregularities. Finally, the thanks, not only of the compiler but also of every one who may find this book useful, are due to G. B. Leechman, Esq., who, on hearing that I was about to publish the volume, with characteristic promptness and generosity undertook such portion of the financial responsibility as falls normally in such cases to the author. Mr. Leechman's interest in Serampore College and all who are connected with that institution is no new thing. He has given one more proof of it in the help he has given to this book, and has, at the same time, testified once more to his concern for the welfare of the Syrian Church in India. It is my earnest hope that his goodness, and that of others whom I have mentioned, will not fail in raising the standard of Syriac studies in the English-speaking world.

THEODORE H. ROBINSON.

MANSFIELD COLLEGE, OXFORD,  
*March, 1915.*



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## ADDITIONS AND CORRECTIONS

Page 10, last line but one: for  $\text{𐌲𐌹𐌺}$  read  $\text{𐌲𐌺}$ , and make a similar correction in all cases where the vowels  $\text{^}$  and  $\text{~}$  are written over a  $\text{𐌹}$ , except in the forms introduced in sections 30, 31.

Page 16, line 18: *for* ٱلْءِءْ read ٱلْءِءْ.

Page 25, lines 13, 14, &c.: for **وَمَعْنَى** and **وَمَعْنَى** read **وَمَعْنَى**  
and **وَمَعْنَى**.

Page 26, line 12, &c.: *for* مَخْلُوقَاتِ *read* مَخْلُوقًا.

line 19, &c.: for  $\alpha \searrow$  read  $\alpha \swarrow$ .

Page 30, line 17: *for* 𐎠𐎢𐎡𐎠 *read* 𐎠𐎢𐎡.

Page 33, last line but one: *for*  $\text{مَدَّ}$  read  $\text{مَدَّ}$ .

Page 43, line 15: *for* مُلْ read مُلْ<sup>٢</sup>.

Page 44, line 13: *for* 𐎠𐎡𐎢 *read* 𐎠𐎡𐎢.

Page 50, line 5: *for* 2nd *read* 3rd.

Page 51, last line: *for* لِيَا read لِيَا.

Page 60, line 22 : *for* حَقْلًا *read* حَقْلًا.

Page 74: in *paradigms of 1st Sing., 2nd Plur., 1st Plur.*  
insert " over 8.

Page 92, line 10: *for*  $\frac{2}{3} \cdot \frac{1}{2}$  *read*  $\frac{2}{3} \cdot \frac{1}{2}$ .

Page 120, line 8: *after preposition insert* ๓.

Page 126, line 3: *for*  $12_{\text{J}}^{\circ}$  *read*  $12_{\text{Y}}^{\circ}$ .

*After line 8 insert ; Conj. that.*





# PARADIGMS AND EXERCISES IN SYRIAC GRAMMAR

## I. INTRODUCTORY

### SECTION I.

THE Syriac language belongs to a group of languages classed by philologists under the name of Semitic, and more especially to that division of these languages known as the North Semitic. This division also includes the languages known as Hebrew, Aramaic, Mandaitic, Phoenician, Moabite, and Samaritan. Syriac is more closely allied to Aramaic than to any of the others of this group. The most prominent member of the South Semitic group is Arabic.

The Semitic languages are distinguished from practically all the other languages of the world by the fact that their basis is the so-called triliteral root. That is to say, every word may be treated as derived from a root containing three consonants. It is true that in process of time the triliteral character has disappeared from some roots. Some appear to have only two consonants, and some have four, but the former may be explained by the omission of a consonant, the latter by the addition of one to an original triliteral form.

It generally happens that all words having the same three 'radicals' can be traced to a single idea. Derivatives are formed

by prefixing or affixing consonants, by a change of vowels, or by the doubling of a consonant within the root itself. Thus the primary meaning of the root *QRB* is that of nearness. The verb *q'reb* means 'to be near'. Another verbal form *qareb* means 'to bring near', then in a special sense 'to bring near to the priest or the altar, to offer'. Another verbal form, '*aqreb*, means 'to approach in a hostile sense, to fight'. The adjective *qarib* means simply 'near'. The noun *qurbānā* means 'an offering, a gift'. And the noun *qrābā* is connected in meaning with the third of the verbs mentioned above, and means 'war' or 'battle'.

## II. THE ALPHABET

### SECTION 2. CONSONANTS

Like most Semitic languages, Syriac is written, not from left to right, but in the opposite direction. There are three forms of the alphabet. The oldest of these is called the Estrangelo. It is found in the oldest inscriptions and MSS., and was a square character as compared with the later forms. It is used a good deal in Europe in printing ancient books, especially where the vowels are not inserted. Another form is that which was used mainly by the Nestorian Christians in the Persian empire. This is commonly called in India the Chaldean script, but in Europe is generally known by the name Nestorian. The third, used mainly by the Orthodox Christians in the Roman empire, is called in India the Maronite, in Europe the Jacobite script. There are also slight differences between the two dialects in matters of grammar and pronunciation. It is the western form of the language which will be dealt with in the following pages.



Semitic alphabets originally represented only the consonants of languages. As has already been pointed out, the fundamental meaning of a word depended on its consonants; the vowels indicate modification of the primitive idea. These consonants were slightly modified in writing according as they stood at the beginning, in the middle, or at the end of words. In the following table four columns are shown, giving the forms of the letters (a) when alone, (b) when standing at the beginning of a word, or not immediately joined to the preceding letter, (c) when joined both to the letter which precedes and to that which follows, (d) when standing at the end of a word, i.e. joined to the preceding but not to the following letter. As will be seen from this table, some letters cannot be connected with those which follow them, but all have forms enabling them to unite with those that precede them. In the fifth column are given the signs used in transliterating Syriac into English characters. These, of course, will no longer be of much value to the student when he has learnt to read Syriac fluently, but should be kept in mind during the earlier exercises. In the sixth column are given the Syriac names of the letters, transliterated into English according to the pronunciation most commonly in use among modern West Syrians and in India.

It need hardly be remarked that only the Maronite forms of the <sup>Syr̄</sup> letters are given here. The student will fairly easily learn to read both the other scripts when he has attained to some knowledge of the language.



Note on the forms of the letters :

\ Lomad and / 'Olaph when combined usually undergo a slight alteration, Lomad-'Olaph being written ll, and 'Olaph-Lomad (less frequently) ll. *For {ll - sometimes X -*

çly, wrdyn, bgzrt', 'lyh, ywmt', mdnt', şlmyn, klb', 'lyhwn, klmdm, mtqr', 'mçw, lhdd', mtl, mstkl, şhlp, l', sbr, tlyt', hlpwhy, yd', yd'twn, mlk, mlk', thw', nby', 'm, 'mm', ml'k', w'zl, dyr', rd', qtl, sybrnwt', ttplh, 'r'kwn, 'ns', 'ntt', gbr'.

**Pronunciation.** Some of the letters are often used to indicate vowel sounds, as will be seen later. When used as consonants the letters b, g, d, h, w, z, y, k, l, m, n, s, p, r, may be pronounced



as in English. Originally all had separate sounds, which were similar to those of the corresponding letters in Arabic and Urdu. The following are no longer clearly distinguished in India :

ⲓ 'Olaph and Ⲑ 'E indicate the emission of breath necessary to the enunciation of a vowel at the beginning of a syllable. Of the two, Ⲑ 'E is the deeper or more guttural sound, and itself had originally two sounds, represented in Arabic by different letters. These sounds are not now in India differentiated from one another, though the distinction may be caught amongst the West Syrians.

ⲕ He and ⲕ Heth in the pronunciation used in India bear the same relation to one another as that noted in the case of 'Olaph and 'E.

Ⲅ Teth and the hard ⲡ Tau, again, were originally different sounds, the latter being the more strictly dental. Teth was pronounced with the tongue further back in the mouth. *completely unpronounceable*

*frontation of the tongue* Ⲅ Koph and ⲕ Qoph are no longer distinguished in pronunciation in India.

Of the four sibilants, ⲕ Semkath is pronounced as the English *s*, ⲓ Zayn like *z*, and ⲕ Shin as the English *sh*. No distinction is now made in India between ⲕ Semkath and ⲓ Çodde, but the latter seems to have been originally the sharper sound. The pronunciation *ts* so frequently adopted in Europe is useful for distinguishing the letter, but has no philological justification.

As remarked, all these letters had originally separate sounds, which may easily be heard in Urdu, especially in those words which are of Arabic origin.

**Additional signs.** In writing the unpointed text of a Syriac document, dots (ⲙⲉⲩⲁⲗ) are used, placed above or below letters or words to indicate certain divergencies in grammar or pronunciation. These are as follows :

1. Qushoyo and Rukoko.

The letters ⲡ, ⲕ, ⲓ, Ⲅ, ⲕ, ⲕ (sometimes indicated by the

mnemonic word *B'godakpot*), have two sounds, a hard and a soft. The soft form is properly an aspirated form, and the hard one unaspirated. <sup>aspirated</sup> The hard form is indicated by the placing of a dot *over* the letter, the soft form by a dot *under* the letter. The dot indicating the hardened letter is called Qushoyo, and that indicating the soft letter Rukoko (ܠܐܕܐ and ܠܐܕܐܝ). In Indian modern MSS. the general ancient practice has been retained of writing these dots in red. Modern MSS., however, from Western Asia do not always follow this rule, and it is practically never observed in modern printed books.

The rules regarding the places where the hard and soft sounds are used can only fully be learned by experience, either by careful reading or by conversation with persons who speak correct Syriac. The following, however, may be regarded as general principles:

Qushoyo is used with one of the letters

(1) When they stand at the beginning of a word, e.g. ܐܕܐ = *ā'ro*.

(2) When within a word they are immediately preceded by a consonantal sound, e.g. ܬܬܒܬ = *kethbath*, ܬܬܒܬ = *kthabht*.

(3) When within a word the letter was originally doubled. E.g. the form ܬܬܒܬ represents (on the analogy of other forms) ܬܬܒܬܬ, but, as in most other Semitic languages, there is a strong tendency in Syriac not to write the same letter twice unless there is a vowel sound between them. Hebrew, Aramaic, and Arabic have means of indicating a letter thus doubled, but Syriac has none, and the result has been in large measure the dropping of the distinction between the single and double letter in modern pronunciation.

2. Ribui. Two dots are placed over the plural of all nouns, <sup>(the Hebrew and many plural)</sup> both masculine and feminine, and the feminine of verbs, e.g. ܬܬܒܬܬ = names, ܬܬܒܬܬ = they (f.) have said. As in the latter <sup>syriac plural</sup> example, when the word contains a ܕ, the dot over the ܕ usually <sup>same</sup>

is made to coalesce with one of the plural dots. These dots are called Ribui.

3. A dot is used to distinguish between the first and other persons in the perfect of verbs. The first person takes a dot above it, the second and third below, e.g. **مَزَلْتُ** = I have killed, **مَزَلْتَ** = she has killed.<sup>1</sup>

4. A dot is used to distinguish the perfect from the other parts of the verb, especially the participle. The former takes a dot below the word, the latter above, e.g. **مَزَلَ** = he killed, **مَزِلٌّ** = he is killing, **يَمْزِلُ** = he will kill.

5. Words similarly written but differently pronounced are often distinguished by the use of dots above and below. The following is a useful list :

**اَيْدُو** *aydo* = which.

**اَيْدُو** *ido* = hand.

**هَوُو** *haw* = that (demon.)

**هَوُو** *hu* = he (personal).

**هَوِي** *hoy* = that (feminine).

**هَوِي** *hi* = she (personal).

**مَنْاَوُو** *monawu* = what is it?

**مَنْاَوُو** *manu* = who is it?

It will be noted that the weak letters when used as consonants have the dot above, when used as vowels have it below. For further remarks on these letters see the next section.

**مَلَكُو** *melko* = counsel.

**مَلَكُو** *malke* = king.

**شَنْتُو** *shento* = sleep.

**شَنْتُو** *\*shanto* = year.

**نِيْدَتُو** *\*hadto* = new (masc.)

**نِيْدَتُو** *l'datto* = new (fem.).

**پَرِيْقُو** *p'riqo* = saved.

**پَرِيْقُو** *pariqo* = separ. ed.

**بَرِيْقُو** *b'riko* = blessed.

**بَرِيْقُو** *bariko* = kneeling.

\* The letters underlined in these words are not pronounced, as they coalesce with those which immediately follow.

<sup>1</sup> This is the practice in India. For a full discussion of these dots see Mrs. Margoliouth's 'Excursus on Diacritic Points' in No. XIII of the Semitic Study Series edited by Gottheil and Jastrow.



## SECTION 3. VOWEL LETTERS

Semitic philologists recognize three primitive vowels, from which others have in most languages been developed. In Arabic these three alone are written, though their pronunciation varies. They are *A*, *I*, and *U*. The Western dialect of Syriac developed these three into five :

<i>A</i> as in <i>hat</i> .	ā
<sup>1</sup> <i>O</i> as in <i>bold</i> .	ō
<i>E</i> as in <i>fête</i> .	é
<i>I</i> as in <i>pique</i> (sometimes also short as in <i>pîn</i> ).	ī
<i>U</i> as in <i>rule</i> .	ū

Originally these were not represented in writing at all, as the earliest inscriptions show. The first step towards their representation was the use of three of the consonants as vowels. These consonants were ʾ *'Olaph*, י *Yud*, and ו *Waw*, the three weak letters of the Syriac alphabet. Of these, י *Yud* was used to represent the *i*-sound, and ו *Waw* the *u*-sound. ʾ *'Olaph* has the peculiarity of surrendering its vowel to the preceding consonant except when it stands at the beginning of a syllable, and so it may, in theory at any rate, be used for any vowel. In practice, however, the *a*-sound rarely has a consonant to represent it, and the *'Olaph* is most commonly used to indicate *E* or *O*, especially at the end of a word. *Yud* also sometimes represents *E*.

<sup>1</sup> The East Syrians, generally followed in this matter by European students, pronounce this vowel as a long *Ā*. This is possibly the earlier pronunciation. See note following the next exercise.

**Exercise.** Transliterate into Syriac characters, representing the vowels by the appropriate weak letters :

mlako, b'r'o, şpiro, şpirt'o, kulhun, qum, doklo, çluto, gbre, nhwe, knikuto, qrito, sniqo, lo, tub, 'ituto, meklo, rişe, krihin, 'umqo, kube, tlıto, metito, 'urho, 'no.

#### SECTION 4. SPECIAL VOWEL SIGNS. THE GREEK VOWELS

In Syriac, as in other Semitic languages, it became necessary to have a fairly complete system of vowel-signs, and the five Greek capital letters A, E, H, O, Y, were adopted for the purpose. They were not written beside the consonants, but above or below them. Further, these vowels were not written upright, but on their side, and produced the following forms, to which the accompanying Syriac names were given :

<i>a system much given on among Syriacs c. 700 AD.</i>			
<i>r = A</i>	<i>P'toħo</i>	(ܡܬܐ)	<i>pe-tha-ta</i>
<i>o = O</i>	<i>Z'qopo</i>	(ܙܩܐ)	(Pronounced in India <i>S'qopo</i> , <i>o</i> before <i>o</i> taking the sound of <i>oo</i> .)
<i>e = E</i>	<i>R'boço</i>	(ܪܒܥܐ)	<i>re-ba-ra</i>
<i>i = I</i>	<i>H'boço</i>	(ܚܒܥܐ)	<i>he-ba-ša</i>
<i>u = U</i>	<i>'Eçoço</i>	(ܐܚܥܐ)	<i>ee-ca-ca</i>

In cases where a weak letter was used to represent a vowel, the Greek letter was also used with it, thus :

ܡܬܐܐ = *tarten*, ܡܬܐܐܐ = *britō*, ܡܬܐܐܐܐ = *lbitūtō*.

Another sign is the so-called 'linea occultans', a short line



## 12 § 4. VOWEL SIGNS. THE GREEK VOWELS

in Chaldee writing by a dot *over* a Waw, the *u* being indicated by a dot *under* a Waw.<sup>1</sup> So, too, long and short *e* are distinguished by different signs. But the western dialect of Syriac (used in the main also in India) has lost many of the distinctions and detailed regulations which are to be observed in some Semitic languages, notably Hebrew. The vowel-points used in Chaldee writing are as follows :

÷ = *a* (short) e. g. ÷ = *bă*.

— = *ā* (long) e. g. — = *bā*.

— = *e* (short) e. g. — = *bē*.

— = *ē* (long) e. g. — = *bē*.



· = *i* e. g. · = *bi*.



· = *o* e. g. · = *bo*.


· = *u* e. g. · = *bu*.

It must be borne in mind that this system of vowels was developed to express the East Syrian pronunciation, and not that in use amongst West Syrians and in India.



*Note.* The 'linea occultans' is a survival of a system of short lines which do not otherwise appear in modern printed books, nor are they regularly observed in MSS. They are :



1.  a horizontal line written *under* a vowelless letter to indicate that it is to be pronounced with a half-vowel, e. g.  = *dehēllo*.



2.  a horizontal line written *over* a letter to mark a still lighter pronunciation, e. g.  = *malkto*.

<sup>1</sup> In the paradigms and vocabularies which follow the original *O* is represented by , with the upper dot, to distinguish it from the original *U*, for the convenience of students who prefer the East Syrian pronunciation.






3.  an oblique line written *under* a letter to indicate that it is not pronounced at all, e. g.  = *medilo*.

4.  an oblique line written *over* a letter to show that the sound is to be sustained, e. g.  = *neshelun*.

[It will be observed that some confusion has arisen in course of time, a short line, called , and written either above or below a letter, with the force of , being the only one now in common use. This is the so-called 'linea occultans'.]

There are also two uses of a *long* line, extending *over* two or more letters :

1. Indicating contraction, e. g.  = .
2. Indicating a numeral, e. g.  = 319.




















### III. PRONOUNS

#### SECTION 5.

Syriac grammarians recognize three classes of words, Nouns, Verbs, and Particles. Of these three classes the Nouns are further capable of subdivision into Substantives, Pronouns, and Adjectives. It will be most convenient for the student to begin with the Pronouns and a few of the Particles before passing on to those parts of speech which are normally inflected.

Pronouns are of four kinds, Personal, Demonstrative, Interrogative, and Relative.

#### I. Personal Pronouns.

	SINGULAR.	PLURAL.
1st	 , 	 , 
2nd masc.	 (  )	
2nd fem.	 (  )	
3rd masc.	 ,  , 	 , 
3rd fem.	 , 	 , 

The forms marked \* are shortened forms called enclitics. The Personal Pronoun may be used as a *copula* in a sentence, e.g.  $\text{ܐܢܬܐ} \text{ܐܢܬܐ} \text{ܐܢܬܐ}$  = thou art the man. In such cases the enclitic form, where it exists, is the one employed.  $\text{ܐܢܬܐ}$  when preceded by  $\text{ܐܢܬܐ}$  changes the vowel to  $\text{ܐ}$ ; e.g.  $\text{ܐܢܬܐ}$  but  $\text{ܐܢܬܐ}$ .

## II. Demonstrative Pronouns.

SINGULAR.

PLURAL.

Masculine. Feminine. Masculine. Feminine.

This

 $\text{ܕܝܢܐ}$  ( $\text{ܕܝܢܐ}$ ) $\text{ܕܝܢܐ}$  ( $\text{ܕܝܢܐ}$ ) $\text{ܕܝܢܐ}$  (contracted form)

That

 $\text{ܕܝܢܐ}$  $\text{ܕܝܢܐ}$  $\text{ܕܝܢܐ}$  $\text{ܕܝܢܐ}$ 

## III. Interrogative Pronouns.

Of persons :

 $\text{ܕܝܢܐ}$  = who?

Of things :

 $\text{ܕܝܢܐ}$ ,  $\text{ܕܝܢܐ}$ ,  $\text{ܕܝܢܐ}$  = what?

Masculine.

Feminine.

Plural.

 $\text{ܕܝܢܐ}$  $\text{ܕܝܢܐ}$  $\text{ܕܝܢܐ}$  = which?

IV. The only relative in Syriac is the inseparable prefix  $\text{ܕܝܢܐ}$ .

This is placed before the first word in the relative sentence. It is vocalized in the same way as the inseparable particles noted below. The same letter is also used as a preposition, = of.

## SECTION 6. INSEPARABLE PARTICLES

The following letters are used as prepositions, and are immediately prefixed to the word which they govern :

$\text{ܕܝܢܐ}$  = of. Subordinating particle.

↘ = (a) the sign of the accusative after a transitive verb.

(b) to.

و = in, with, by, by means of.

Exactly similar in its behaviour is the conjunction و = and.

### Vocalization of the inseparable particles.

(a) If the following letter has a vowel, the particle is prefixed without any vowel, e. g. ؟ + حَاحَا = حَاحَا؟.

(b) If the following letter has no vowel, the particle is pointed with P'toḥo َ, e. g. ؟ + حَا = حَا؟.

Two or more particles may be used together, the above rules applying, e. g. :

حَا = The house.

حَا = In the house.

وَحَا = He who is in the house.

وَحَا = To him who is in the house.

وَحَا = And to him who is in the house.

حَا = The city.

حَا = In the city.

وَحَا = He who is in the city.

وَحَا = To him who is in the city.

وَحَا = And to him who is in the city.

### Vocabulary.

نَ = man.

حَا = good (m. s.).

نَ = men.

وَحَا = great (f. s.).

حَا = people.

—؟ = whoever.

ܐܘܡܥܬܐ = righteousness.

ܡܕܝܬܐ = city.

ܐܘܠܐ = great (m. s.).

ܦܥܩܒܐ = commandments.

ܦܥܩܐ = saviour.

ܐܝܬܐ = woman, wife.

ܡܠܟܐ = king.

ܟܕܐ = servant.

ܡܘܨܐ = Moses.

ܡܥܬܐ = temple.

ܢܥܐ = women.

ܕܐ = son.

ܠܚܬܐ = good (m. p.).

ܠܚܬܐ = good (f. p.).

ܡܠܬܐ = peace.

### Exercise.

Translate into English :

1. ܐܝܬܐ ܐܢܐ ܐܝܬܐ ܕܥܡܐ ܡܠܟܐ ܐܝܬܐ ܢܥܐ ܕܡܕܝܬܐ. 2. ܐܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ.
- ܡܠܬܐ ܕܡܕܝܬܐ ܐܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ. 3. ܐܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ.
- ܡܠܬܐ ܕܡܕܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ. 4. ܐܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ.
- ܡܠܬܐ ܕܡܕܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ. 5. ܐܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ.
- ܡܠܬܐ ܕܡܕܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ. 6. ܐܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ.
- ܡܠܬܐ ܕܡܕܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ. 7. ܐܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ.
- ܡܠܬܐ ܕܡܕܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ. 8. ܐܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ.
- ܡܠܬܐ ܕܡܕܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ. 9. ܐܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ.
- ܡܠܬܐ ܕܡܕܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ. 10. ܐܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ.
- ܡܠܬܐ ܕܡܕܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ. 11. ܐܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ.
- ܡܠܬܐ ܕܡܕܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ. 12. ܐܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ.
- ܡܠܬܐ ܕܡܕܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ. 13. ܐܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ.
- ܡܠܬܐ ܕܡܕܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ. 14. ܐܝܬܐ ܡܠܬܐ ܕܡܕܝܬܐ.

Translate into Syriac :

1. I am the man, thou art the king, ye are the women.
2. We are the people of the city. What is good?
3. Ye are (the men) who are in the temple.
4. This is the son of Moses. Who is he?
5. Thou art the servant of the king.
6. She is the wife of the king.
7. The king is good to every one who is in the temple.
8. Ye and we are the great people.
9. These





by the states, and in part by prepositions. It should, however, be clearly understood that the states do not in any sense correspond to the cases of Indo-European languages. There are traces of original case-endings in several Semitic languages, and in Arabic these are clearly marked. Some explanation may be attempted.

The Absolute State is the simple form of the noun, considered apart from its relation to any other word. It is, however, not very often found, except in adjectives used in a predicative sense, and substantives are usually quoted in the Emphatic State.

The Emphatic State originally took the place of the article. Unlike most Semitic languages, Syriac and Aramaic have no article. But the use of the Emphatic State has been very considerably extended, and it is that most commonly employed.

The Construct State is only used when one noun depends on another directly, without the mediation of a preposition. In other languages than the Semitic ones the Genitive Case is employed in these circumstances. But the Construct State is far from being the equivalent of the Genitive Case. When two words stand in the relation which is expressed by the Genitive, it is one member of the pair that is inflected; in Semitic languages it is the other which is inflected by being used in the Construct State. Thus in the phrase 'the king's sons', it is the word 'king' which is inflected in English. In Syriac it is the word 'sons' which is inflected. Or the position may be represented in another way. In the phrase above quoted we may express the idea by saying, 'the sons of the king'. In Indo-European languages the 'of' is represented by a change in the word 'king'. In Semitic languages it is represented by a change in the word 'sons'. Whereas in Latin, Greek, or Sanskrit the two words composing the phrase may be indicated thus, 'the-sons of-the-king', in Syriac they would be 'the-sons-of the-king'. But the use of this state can only be appreciated by familiarity in usage.

The following are the normal endings :

	MASCULINE.		FEMININE.	
	<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
1. Absolute	—	تَم	لْ	لْ
2. Emphatic	لْ	لْ	<i>harder</i> لْ	لْ
3. Construct	—	تْ	لْ	لْ

These endings may be seen attached to the word لُح = good.

MASCULINE.

	<i>Singular.</i>	<i>Plural.</i>
Absolute	لُح	لُحَم
Emphatic	لُحْ	لُحْ
Construct	لُحْ	لُحْت

FEMININE.

	<i>Singular.</i>	<i>Plural.</i>
Absolute	لُحْ	لُحْ
Emphatic	لُحْ	لُحْ
Construct	لُحْ	لُحْ

Words for practice :

(a) Adjectives :

لُح = good.	مَعْم = beautiful.	صَدَق = true.
قَبِيح = evil.	مَقْتُل = slain.	عَدَد = old.

## (b) Masculine substantives :

أَلَمٌ = pain.	ذِئْبٌ = wolf.	يَدٌ = yoke.
رَأْسٌ = head.	نَبِيٌّ = prophet.	شَاةٌ* = sheep.
قِيَاسٌ = standard.	رَسُولٌ = apostle.	تَلْمِذٌ = disciple.
سَلَامٌ = peace.	مَعْرَافٌ = festival.	

\* has no separate form for the plural, but is used collectively thus: خَيْلٌ.

## (c) Feminine substantives :

بَتُولٌ = virgin.	سَمٌّ = heat.	سَبَبٌ = cause.
كَنْزٌ = treasure.	وَقْفٌ = vessel.	ذِئْبَةٌ = she-wolf.

*Note.* Some words have a feminine form in the singular and masculine ones in the plural, e.g. كَلِمٌ = a word, pl. كَلِمَاتٌ, دَحْلٌ = egg, pl. دَحَلٌ.<sup>1</sup> In these cases the plural is sometimes construed as a masculine.

In the above vocabulary the form of the word given is the absolute. This state, however, is not necessarily found in all these cases, as the words are set for practice in the forms. In future the absolute state will only be quoted in adjectives and participles, where it is the more common form. Nouns will be quoted in the emphatic state.

A peculiar class of feminine nouns must be treated separately. These are nouns (for the most part abstract) whose stem ends in ة or in ة. Their peculiarity is that when the last letter of the stem stands at the end of a syllable, it is treated as a vowel ; when

<sup>1</sup> This word has also a fem. plur. form قَبَائِلٌ = archway.

it stands at the beginning of a syllable it becomes a consonant. The result is to produce the following paradigm :

	In ا.		In ؤ.	
	<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
Absolute	فَعْلٌ	فَعْلٌ	فَعْلٌ	فَعْلٌ
Emphatic	فَعْلٌ	فَعْلٌ	فَعْلٌ	فَعْلٌ
Construct	فَعْلٌ	فَعْلٌ	فَعْلٌ	فَعْلٌ
	(course).		(thing).	

Words of this class frequently involve vocalic changes such as those which are dealt with under the head of the declensions. They are therefore not employed in the next exercise in their inflected forms.

### Vocabulary.

نَحْنُ = we receive.

يَتَّخِذُ = taking.

كُتِبَ = written.

يَحْفَظُ = keeping.

سَلَفَ = tore.

كِتَابٌ = book.

(مُ = Const.) يَدٌ = hand.

قَانُونٌ = law.

قِيلَ or قِيلَ = it is said.

بَقَرٌ = cattle.

مَلِكٌ = kingdom.

هنا = there is.

حَسَنٌ = good.

لا = not.

قَاضٍ = judge.

فَمٌّ = mouth.

بَرَكَةٌ = blessing.

مَقْبُولٌ = holy.

عَنْ = on, above, concerning.





Translate into Syriac :

1. It is said by the disciples that peace is in the mouth of the prophets.
2. We are the good disciples who are written in the book.
3. True peace is on the heads of the true apostles.
4. It is written that bad sheep are not slain in the festival.
5. The beautiful standard is above the city of the kingdom.
6. The old (women) are not beautiful.
7. The festivals of Moses are written in the law.
8. Peace is on the head of the true disciple.
9. Thou art not a true prophet ; thou dost not keep the festivals which are written in the law.
10. The good judge is keeping the city.
11. The wolf tore the head of the old prophet.
12. We receive good from the hand of the true apostle, and evil from the hand of the old judge.
13. Sheep and cattle are slain in the temple at the festival.
14. The sheep which are slain at the festival are good.
15. The old man tore the yokes from the heads of the oxen.
16. The true judge keeps the book of the law of the city.

## SECTION 8. POSSESSIVE PRONOMINAL SUFFIXES

There are, strictly speaking, no Possessive Pronouns in Syriac, though a composite form mentioned below is often used in this sense. When the possessive case of a pronoun is used in English, it is represented in Syriac by a shortened form of the pronoun attached to the noun it qualifies. The following are the forms attached to the singular of a masculine noun :

	SINGULAR.	PLURAL.
1st Common	ܐ	ܐܝܬܐ
2nd Masc.	ܚܝܬܐ	ܚܝܬܐܝܬܐ
2nd Fem.	ܚܝܬܐ	ܚܝܬܐܝܬܐ

	SINGULAR.	PLURAL.
3rd Masc.	اِ	اِ
3rd Fem.	اِ	اِ

These forms are also attached to feminine nouns both in the singular and in the plural.

The following are the forms attached to the plural of a masculine noun :

	SINGULAR.	PLURAL.
1st Common	اِ	اِ
2nd Masc.	اِ	اِ
2nd Fem.	اِ	اِ
3rd Masc.	اِ	اِ
3rd Fem.	اِ	اِ

It will be seen at once that the suffixes of the 2nd and 3rd singular and of the first plural as attached to the singular noun, and all suffixes attached to a plural noun, begin with a vowel, or rather are connected with their noun by a vowel. The rest have no connecting vowel. The former are called Vocalic Suffixes, the latter Consonantal Suffixes. The suffix of the 1st singular was originally a vowel, but ceased to be vocalized before the system of writing vowels came into existence. This fact must be borne in mind, as it seems to be responsible for some irregularities in the mode of the attachment of the suffix. Nouns with unchangeable vowels attach the suffixes to themselves as follows :

<sup>1</sup> Distinguished, in unpointed writing, from the masculine by a dot placed over the اِ.

### A. Masculine Nouns.

The suffixes are attached to the stem formed by dropping the  $\text{ل}$  of the emphatic state in the singular, and the  $\text{ل}$  in the plural. Thus :

$\text{رَءْء}$  = head ; stem to which suffixes are attached  $\text{رء}$ .

$\text{رءى}$  = my head.

$\text{رءىنا}$  = our head.

$\text{رءىك}$  = thy (m.) head.

$\text{رءىك}$  = your (m.) head.

$\text{رءىكى}$  = thy (f.) head.

$\text{رءىكى}$  = your (f.) head.

$\text{رءىه}$  = his head.

$\text{رءىه}$  = their (m.) head.

$\text{رءىه}$  = her head.

$\text{رءىه}$  = their (f.) head.

$\text{رءاء}$  = heads ; stem to which suffixes are attached  $\text{رء}$ .

$\text{رءاءى}$  = my heads.

$\text{رءاءىنا}$  = our heads.

$\text{رءاءىك}$  = thy (m.) heads.

$\text{رءاءىك}$  = your (m.) heads.

$\text{رءاءىكى}$  = thy (f.) heads.

$\text{رءاءىكى}$  = your (f.) heads.

$\text{رءاءىه}$  = his heads.

$\text{رءاءىه}$  = their (m.) heads.

$\text{رءاءىه}$  = her heads.

$\text{رءاءىه}$  = their (f.) heads.

### B. Feminine Nouns.

The same rule applies as to the masculine, except that in the singular of words which have no vowel on the second radical, a P'toḥo is inserted before the  $\text{ل}$  with a consonantal suffix, giving the appearance of a construct form. Thus :

$\text{رءس}$  = rest, stem to which suffixes are attached  $\text{رءس}$ .

$\text{رءسل}$  = queen, stem to which suffixes are attached  $\text{رءسل}$ .

$\text{رءسى}$  = my rest.

$\text{رءسىنا}$  = our rest.

$\text{رءسىك}$  = thy (m.) rest.

$\text{رءسىك}$  = your (m.) rest.

نُسْأَد = thy (f.) rest.	نُسْأَم = your (f.) rest.
نُسْأِ = his rest.	نُسْأِمْ = their (m.) rest.
نُسْأِ = her rest.	نُسْأِم = their (f.) rest.
مَلْأُ <sup>1</sup> = my queen.	مَلْأُ = our queen.
مَلْأُ = thy (m.) queen.	مَلْأَم = your (m.) queen.
مَلْأِ = thy (f.) queen.	مَلْأِم = your (f.) queen.
مَلْأِ = his queen.	مَلْأِممْ = their (m.) queen.
مَلْأِ = her queen.	مَلْأِم = their (f.) queen.

مَلْأُ = queens, stem to which suffixes are attached مَلْأُ.

مَلْأُ = my queens.	مَلْأُ = our queens.
مَلْأُ = thy (m.) queens.	مَلْأَم = your (m.) queens.
مَلْأِ = thy (f.) queens.	مَلْأِم = your (f.) queens.
مَلْأِ = his queens.	مَلْأِممْ = their (m.) queens.
مَلْأِ = her queens.	مَلْأِم = their (f.) queens.

### Possessive Suffixes attached to other words than Nouns.

The inseparable prepositions subordinate pronouns to themselves in the form of suffixes similar to those attached to the singular of nouns. Thus **فِي** = in thee, **إِلَيْهِ** = to him. **يَا**, however, does not follow this rule, but takes the form **يَايَ**, to which the pronouns are suffixed. So **يَايَ** = his, **يَايَ** **كِتَابُ** = his book, an emphatic possessive. This literally means 'the book which is to him', **يَا** being the original form of **يَا**. So also **مِنْ** = from, **مَعِ** = with, **إِلَى** = unto, **كَأَنَّ** = like, as.

<sup>1</sup> Also written by some Oriental scholars **مَلْأُ**, but the vocalization given above is that preferred by European grammarians.



Certain other prepositions take the forms of the suffixes attached to plural nouns. Thus **ܐܠܝܐ** = upon, **ܠܚܝܬܝܐ** = upon you. **ܒܝܐ** = beside, **ܡܢܐ** = instead of, also belong to this class.

With these last may be included the word **ܐܝܬܐ** = there is, often used, especially in the later language, as a copula. Thus **ܐܝܬܐ ܠܡܪܝܐ** = she is, **ܐܝܬܐ ܠܡܪܝܐ** = they are, or there are.

### Rule of Syntax.

The genitive relation may be expressed in three ways in Syriac :

(a) By the use of the construct state.

(b) By the use of the emphatic state together with the preposition **ܕ**.

(c) By the use of both the possessive pronominal suffix and the preposition **ܕ**.

Thus 'the king's head' may be **ܪܥܝܬܐ ܕܡܠܝܟܐ**, **ܪܥܝܬܐ ܕܡܠܝܟܐ**, or **ܪܥܝܬܐ ܕܡܠܝܟܐ**.

### Exercise.

Translate into English :

1. **ܡܠܝܟܐ ܕܡܠܝܟܐ ܕܡܠܝܟܐ ܕܡܠܝܟܐ ܕܡܠܝܟܐ**
2. **ܡܠܝܟܐ ܕܡܠܝܟܐ ܕܡܠܝܟܐ ܕܡܠܝܟܐ ܕܡܠܝܟܐ**
3. **ܡܠܝܟܐ ܕܡܠܝܟܐ ܕܡܠܝܟܐ ܕܡܠܝܟܐ ܕܡܠܝܟܐ**
4. **ܡܠܝܟܐ ܕܡܠܝܟܐ ܕܡܠܝܟܐ ܕܡܠܝܟܐ ܕܡܠܝܟܐ**
5. **ܡܠܝܟܐ ܕܡܠܝܟܐ ܕܡܠܝܟܐ ܕܡܠܝܟܐ ܕܡܠܝܟܐ**
6. **ܡܠܝܟܐ ܕܡܠܝܟܐ ܕܡܠܝܟܐ ܕܡܠܝܟܐ ܕܡܠܝܟܐ**
7. **ܡܠܝܟܐ ܕܡܠܝܟܐ ܕܡܠܝܟܐ ܕܡܠܝܟܐ ܕܡܠܝܟܐ**

8.  $\text{ܐܝܡܐܝܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ}$   
 9.  $\text{ܐܝܡܐܝܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ}$   
 10.  $\text{ܐܝܡܐܝܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ}$   
 11.  $\text{ܐܝܡܐܝܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ}$   
 12.  $\text{ܐܝܡܐܝܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ}$   
 13.  $\text{ܐܝܡܐܝܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ}$   
 14.  $\text{ܐܝܡܐܝܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ}$   
 15.  $\text{ܐܝܡܐܝܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ}$

Translate into Syriac :

1. Unto him, your (m.) head, my peace, thy (m.) disciples, their (m.) books, our heads, upon them (f.), from thee (f.), beside her, in me, your mouth, his words, my queen, their (f.) peace, to her.
2. Peace is on his head, he is keeping the book of the law.
3. The virgins are in the house of their queen.
4. We receive kindness from your king and from your queen.
5. The king who is in the city is taking away its treasure.
6. Ye (m.) are evil prophets and your words are not true, we do not receive them.
7. The Apostle is in the city on which there is a standard.
8. Evil old men have no peace upon their heads (say : there is not peace to them upon their heads).
9. Thou (m.) dost not keep the commandments which are written in thy book.
10. Peace is on thy head, O queen ; thou art in the temple.
11. Kindness is in the hands of us who receive thy (m.) yoke upon our head.
12. Ye have a fair city, O virgins, and there is a fair standard upon it.
13. This king does not keep his kingdom, the men who are in it are not good, and its good (men) are slain.
14. The old man has a book, and he keeps the festival according to it.
15. Peace be upon our heads, peace be upon your heads, peace be upon the head of every one that keepeth the commandments which are in this book.

## SECTION 9. NOUNS WITH MOVABLE VOWELS

There are in Syriac two main classes of nouns which have movable vowels. In the first of these, masculine nouns carry only one vowel on the radicals. This appears in the simplest form of the word (absolute singular) on the second radical, in other parts of the noun on the first radical. Thus the following paradigm is produced :

	SINGULAR.	PLURAL.
Absolute	ܚܕܐ	ܚܕܐܝܢ
Emphatic	ܚܕܐܐ	ܚܕܐܐܝܢ
Construct	ܚܕܐ	ܚܕܐܝܢ

The vowel may be either P'toḥo, R'boḥo, or 'Eḥo, but the vowel of the absolute is not necessarily that of the emphatic. Thus :

<i>Absolute.</i>	<i>Emphatic.</i>	<i>Construct.</i>
ܚܕܐ	ܚܕܐܐ	ܚܕܐ
ܕܗܐ	ܕܗܐܐ	ܕܗܐ
ܚܕܐܝܢ	ܚܕܐܐܝܢ	ܚܕܐܝܢ

Feminine nouns of this class have the vowel on the second radical only in the emphatic singular, in other forms it stands after the first radical. Thus the following paradigm is produced :

SINGULAR.			PLURAL.		
<i>Absolute.</i>	<i>Emphatic.</i>	<i>Construct.</i>	<i>Absolute.</i>	<i>Emphatic.</i>	<i>Construct.</i>
ܚܕܐ	ܚܕܐܐ	ܚܕܐ	ܚܕܐܝܢ	ܚܕܐܐܝܢ	ܚܕܐܝܢ
ܕܗܐ	ܕܗܐܐ	ܕܗܐ	ܕܗܐܝܢ	ܕܗܐܐܝܢ	ܕܗܐܝܢ
ܚܕܐܝܢ	ܚܕܐܐܝܢ	ܚܕܐܝܢ	ܚܕܐܝܢ <sup>1</sup>	ܚܕܐܐܝܢ <sup>1</sup>	ܚܕܐܝܢ <sup>1</sup>

<sup>1</sup> These forms are given to illustrate the paradigm, but the plural forms of ܚܕܐܝܢ in use have *masculine* terminations.

## Vocabulary.

مَلِكٌ = king.	ذَهَبٌ = gold.
رِجْلٌ = foot.	سَمَكٌ = fish.
خَمْرٌ = wine.	مُسْتَلٌ = torment.
زَمَانٌ = time.	قَوْلٌ = saying (pl.).
صَاحِبٌ = companion.	مَشْيٌ = walking.
بَعْدٌ = cost.	شَرِبٌ = drank.
أُتْرُجٌ = threshold.	رَجُلٌ = man.
سَمَاءٌ = heaven.	وَلَدٌ = child.
يَوْمٌ = day.	جَمْعٌ = herd, ox.
(pl.) هَمْدٌ (s.) قَامٌ = put, set.	قَرْنٌ = horn.
شَرِبٌ = drinking.	قَدَامَةُ حَلِيبٍ = food.
جَاءٌ = came.	جَدِيدٌ = new (f.).
يَوْمٌ = was.	أَرْضٌ = earth, land.
لَحْمٌ = flesh.	مُتَقَدِّمٌ = honoured (f.).
جَسَدٌ = body.	حَقِيبٌ = thigh.
بَطْنٌ = belly.	كَأَنَّ = as, like.
(f.) نَفْسٌ = soul.	قَالَ = said (3 m. s.).
جِلْدٌ = calf.	أَكَلَ = ate.
ثَقِيلٌ = heavy (f.).	

## Exercise.

Translate into English :

1. مَجِيسًا مَشَّوْكَو يَوْمًا دَهْمَلًا ؟ ذَهَبًا . 2. مَلِكًا ؟ أَوْ كَلًا
3. قَوْلٌ مَلِكًا ؟ مُتَقَدِّمًا ؟ دَقْلًا ؟ مَدَمًا ؟
4. هُمْ مَلِكًا دَمَلًا ؟ مَعَم ؟ دَلًا ؟ قَرْنًا دَهْمَلًا ؟ نَسَم ؟



# SECTION 10. PRONOMINAL SUFFIXES ATTACHED TO NOUNS WITH MOVABLE VOWELS OF THE FIRST CLASS

As in the case of nouns with unchangeable vowels, the suffix is attached in all cases to the stem formed by dropping the **ل** or **لْ** of the emphatic state. Thus :

**مَلِكًا** = king, stem to which suffixes are attached, **مَلِكْ**.

**مَلِكًا** = kings, stem to which suffixes are attached, **مَلِكْ**.

**مَلِكِي** = my king.

**مَلِكِي** = my kings.

**مَلِكُكَ** = thy (m.) king.

**مَلِكُكَ** = thy (m.) kings.

**مَلِكُكِ** = thy (f.) king.

**مَلِكُكِ** = thy (f.) kings.

**مَلِكُهُ** = his king.

**مَلِكُهُ** = his kings.

**مَلِكُهَا** = her king.

**مَلِكُهَا** = her kings.

**مَلِكُنَا** = our king.

**مَلِكُنَا** = our kings.

**مَلِكُكُمْ** = your (m.) king.

**مَلِكُكُمْ** = your (m.) kings.

**مَلِكُكُمْ** = your (f.) king.

**مَلِكُكُمْ** = your (f.) kings.

**مَلِكُهُمْ** = their (m.) king.

**مَلِكُهُمْ** = their (m.) kings.

**مَلِكُهُمْ** = their (f.) king.

**مَلِكُهُمْ** = their (f.) kings.

**سَيْئًا** = torment, stem to which suffixes are attached **سَيْئْ**.

**سَيْئًا** = torments, stem to which suffixes are attached **سَيْئْ**.

**سَيْئِي** = my torment.

**سَيْئِي** = my torments.

**سَيْئُكَ** = thy (m.) torment.

**سَيْئُكَ** = thy (m.) torments.

**سَيْئُكِ** = thy (f.) torment.

**سَيْئُكِ** = thy (f.) torments.

**سَيْئُهُ** = his torment.

**سَيْئُهُ** = his torments.



سَلَامٌ = her torment.	مَتْلُومٌ = her torments.
سَلَامٌ = our torment.	مَتْلُومٌ = our torments.
سَلَامُكَ = your (m.) torment.	مَتْلُومُكَ = your (m.) torments.
سَلَامُكِ = your (f.) torment.	مَتْلُومُكِ = your (f.) torments.
سَلَامُهُمْ = their (m.) torment.	مَتْلُومُهُمْ = their (m.) torments.
سَلَامُهُنَّ = their (f.) torment.	مَتْلُومُهُنَّ = their (f.) torments.

Certain prepositions also attach themselves to this paradigm. Thus **مُبَّر** = before, as well as the form **مُفَرَّ**, take the suffixes attached to the plural noun. **حَدَّ** = against, takes the form **حَدَّ** with the vocalic suffixes attached to the singular noun. The word reverts to its original form before consonantal suffixes. **فَدَّ** = because of, takes the form of a feminine plural **فَدَّ**. With the word **فَدَّ** (= all) the **ا** of the 1st sing. suff. is vocalized—**فَدَّ**; otherwise its suffixes are regular.

### Exercise.

Translate into English :

1. هُجَّةٌ مَخْلُوعَةٌ قُلُوبُهُمْ خَصَبَتْنَاهَا وَمَدَّوهُ \* 2. اَلْقَا
3. اَلَيْسَ هُمْ خَصَبٌ مَخْلُوعٌ بِالْاَصْبَابِ اَلَيْسَ \* 4. اَلَمْ يَكُنْ خَصَبًا خَصَبًا
5. اَلَمْ يَكُنْ خَصَبًا خَصَبًا خَصَبًا \* 6. اَلَمْ يَكُنْ خَصَبًا خَصَبًا خَصَبًا
7. سَلَّمَ خَصَبًا خَصَبًا خَصَبًا \* 8. اَلَمْ يَكُنْ خَصَبًا خَصَبًا خَصَبًا
9. اَلَمْ يَكُنْ خَصَبًا خَصَبًا خَصَبًا \* 10. اَلَمْ يَكُنْ خَصَبًا خَصَبًا خَصَبًا
11. خَصَبٌ مَتْلُومٌ \* 12. خَصَبٌ مَتْلُومٌ

12. **قُلْ مَعَكُمْ إِحْصَاءُهُمْ وَخَلْقُهُمْ قَوْلًا دَهْشًا هُمُ الْمَلَأُ سَعْدًا** ♦  
 13. **لُحْ يَهُ وَيُنْزِي مَعَكُمْ قَسَمًا حَلْفُهُ** ♦ 14. **لُجَم تَقْتَبُهُ**  
 15. **وَمَنْ خَلَقَ إِحْصَاءَهُمْ وَخَلَقَهُمْ** ♦ **أُوْنَهُ بَحْلًا وَمَلَأَتْهُمُ**  
**مُحِبَّةً يَهُ مَعَكُمْ مَحْلًا قَسَمًا** ♦

Translate into Syriac :

1. In my house there is flesh and wine.
2. We say that our words are true, for they are written in our book.
3. The prophet was in the belly of the fish because he does not keep thy commandments.
4. Thou speakest evil concerning us; therefore thy torments (shall be) great.
5. Oxen and sheep have horns upon their heads.
6. The feet of the queen are on the threshold of her house.
7. Great is the kindness of good women towards their children.
8. The prophet said to the queens, Your virgins are slain instead of you.
9. Her husband (man) has eaten new food.
10. An evil woman is the torment of her husband and of her children.
11. There is peace in your flesh and in your soul, for ye are good.
12. His children put the flesh of his cattle on the ground, and he ate thereof.
13. An honoured woman is the queen of her house and of her land.
14. We receive your souls, we do not receive your gold.
15. This is the man whose oxen were slain by the wolf.

### Additional Note on the Attachment of Suffixes to Prepositions.

I. The following cannot take a suffix directly attached; if a suffix is required, the preposition **مَع** is inserted : **مَعْل** = except, **حَلْ** = above, **حَلَس** = below, **حَلْه** = within, **حَلْ** = outside of, **حَلْ** = between, **حَلْ مَل** = until. These last two cannot take a pronominal object, even with **مَع**.

II. The following take the suffixes attached to the singular masculine noun:  $\text{ܠܥܕܐ}$  = in order that,  $\text{ܕܥܬܐ}$  = behind,  $\text{ܠܥܐ}$  = near, unto,  $\text{ܡܥܡ}$  = with,  $\text{ܕܥܬܐ}$  = after,  $\text{ܡܥܡ}$  = from, so also the inseparable prepositions  $\text{ܥ}$  and  $\text{ܠ}$ . The words  $\text{ܡܥܡ}$  and  $\text{ܕܥܬܐ}$  are changed into  $\text{ܠܥܕܐ}$  and  $\text{ܕܥܬܐ}$  before suffixes.

III. The following take the suffixes attached to the plural masculine noun:  $\text{ܕܥܬܐ}$  = without,  $\text{ܠܥܐ}$  = beneath,  $\text{ܠܥܐ}$  = in front of,  $\text{ܡܥܡ}$  = around,  $\text{ܡܥܡ}$  = instead of,  $\text{ܠܥܐ}$  = upon,  $\text{ܡܥܡ}$  = before.  $\text{ܕܥܬܐ}$  = alone, is treated as a preposition,  $\text{ܕܥܬܐ}$  = by himself. The word  $\text{ܕܥܬܐ}$  changes into the form  $\text{ܕܥܬܐ}$  before suffixes.

## SECTION II. SECOND CLASS OF NOUNS WITH MOVABLE VOWELS

This includes nouns which have in the first syllable an immovable vowel. This vowel may be either long or short. The typical form in the first case is that of the Active Participle of the simple conjugation of the verb. In the second case the vowel was originally followed by two consonants, either different ones or the same letter doubled. There is no longer any means of indicating the doubled letter in Syriac such as is to be found in Arabic and Hebrew, and in India it is no longer distinguished in pronunciation. The result is a lengthening in the sound of the vowel.

There are thus three types of nouns of this class, the first and second of which need not further be distinguished:

1. With long vowel  $\text{ܡܥܡ}$ ,  $\text{ܡܥܡ}$  (emph.  $\text{ܡܥܡܐ}$ ).

2. With short vowel originally followed by a doubled consonant:  $\text{ܡܥܡ}$  (emph.  $\text{ܡܥܡܐ}$ ),  $\text{ܡܥܡ}$  (emph.  $\text{ܡܥܡܐ}$ ).

3. The first syllable containing a short vowel followed by two consonants : *مَحْبُوبٌ*, *مَحْبُوبٌ* (emph. *مَحْبُوبٌ*).

N.B. Nouns of this last type are formed normally by the prefixing of one or more letters to the original root.

**Masculine nouns** of this class take a short vowel on the second root syllable in the absolute and construct singular.

**Feminine nouns** of this class take a similar short vowel in the emphatic singular.

(It may be remarked that Syriac grammarians in India have not generally recognized the existence of a participle at all. The form *مُفْعِلٌ* has been referred to a double source. When used as a verb it has been regarded as a present tense, and when used nominally it has been described as a contracted form of the 'noun of the agent', *مُفْعِلٌ*. It has, however, been felt better to retain the European description of this form, partly on grounds of analogy with other Semitic languages, and partly because when used as a verb it differs from the other forms in its mode of attaching the pronominal object.)

The following paradigms are thus formed :

### A. Masculine Nouns.

SINGULAR.			PLURAL.		
<i>Absolute.</i>	<i>Emphatic.</i>	<i>Construct.</i>	<i>Absolute.</i>	<i>Emphatic.</i>	<i>Construct.</i>
مُفْعِلٌ	مُفْعِلًا	مُفْعِلٌ	مُفْعِلَتِم	مُفْعِلًا	مُفْعِلٌ
خُلَعِم	خُلَعِمًا	خُلَعِم	خُلَعِمَتِم	خُلَعِمًا	خُلَعِمٌ
رَفْعٌ	رَفْعًا	رَفْعٌ	رَفْعَتِم	رَفْعًا	رَفْعٌ
مَحْبُوبٌ	مَحْبُوبًا	مَحْبُوبٌ	مَحْبُوبَتِم	مَحْبُوبًا	مَحْبُوبٌ
مَحْبُوبٌ	مَحْبُوبًا	مَحْبُوبٌ	مَحْبُوبَتِم	مَحْبُوبًا	مَحْبُوبٌ

## B. Feminine Nouns.

## SINGULAR.

## PLURAL.

<i>Absolute.</i>	<i>Emphatic.</i>	<i>Construct.</i>	<i>Absolute.</i>	<i>Emphatic.</i>	<i>Construct.</i>
حَيْلَا	حَيْلَا <sup>1</sup>	حَيْلَا	حَيْلَم	حَيْتَلَا	حَيْتَلَا
وَمَلَا	وَمَلَا	وَمَلَا	وَمَلَم	وَمَلَا	وَمَلَا
مَبْرُؤَا	مَبْرُؤَا	مَبْرُؤَا	مَبْرُؤَم	مَبْرُؤَا	مَبْرُؤَا
لَمَحْصَا	لَمَحْصَا	لَمَحْصَا	لَمَحْصَم	لَمَحْصَا	لَمَحْصَا

(for لَمَحْصَا<sup>1</sup>)

## Vocabulary.

مُهْلَا = killing.	سَيَا = life.
زَيْفَا = sparrow.	سُفَا = sinning.
مَدْبُؤَا = telling.	فُؤَسَا = bird.
مُفْصَا = satisfying.	وُسْمَا = loving.
مَعْلَمَا = betraying.	مَبْرُؤَا = approaching.
مُقْلَا = taking away.	مَحْصَم = raising.
لَا = to him.	لَا' = saying.
لَامْعَلَا = prayer.	مَدْبُؤَا = justifying.
لَحْصَا = world, eternity.	فُؤَسَا = priest.
لَا' = lamb.	ه. ه. = he is.
مَحْصَلَا = tent.	وَمَلَا = widow.
مَعْلَمَا = completing.	لَا' = feather.
مَدْبُؤَا = believing.	لَمَحْصَا = glory.

<sup>1</sup> The <sup>1</sup> is sometimes omitted in these forms.

لِي = for.	عَاجِلًا = chariot.
لِوَحْشٍ = wilderness.	مَدْرَسَةٍ = teaching.
لِحَقٍّ = truth.	لَا = there is not.
يَكُونُونَ = shall be (3rd plur. masc.).	دَاوُدَ = David.

### Rule of Syntax.

The absolute state of the participle is used with the enclitic form of the pronoun to form a present tense.

أَنَا أَقُولُ <sup>1</sup> = I am saying.
أَنْتَ أَقُولُ = thou (f.) art saying.
أَنْتُمْ أَقُولُ <sup>1</sup> = we are saying.
أَنْتُمْ أَقُولُ = ye (m.) are saying, &c.

In the case of the third person the pronoun is generally omitted.

هُوَ أَقُولُ = he is saying.
هِيَ أَقُولُ = they (f.) are saying.

### Exercise.

Translate into English :

1. أَلَمْ يَكُنْ أَقُولُ حَقًّا وَبَرًّا؟
2. أَأَنْتَ أَقُولُ؟
3. أَأَنْتُمْ أَقُولُ؟
4. أَهِيَ أَقُولُ؟

<sup>1</sup> Often written in a contracted form, أَقُولُ.



- Translate into Syriac :

1. And glory (was) upon the heads of the priests who (were) in the temple. 2. Whoever eats of the flesh of birds and of oxen is taking away life. 3. The saviour of the city raises the standard on the tent. 4. The virgins say that they love truth. 5. The Apostles teach that the tent is holy. 6. The prayers of the Apostles are sufficient. 7. The priest loves the prayers of the widow. 8. Glory is upon the heads of those who believe in the whole truth. 9. The sparrow has entered into the tent of the king. 10. Glory to thee for ever and ever. 11. They do not believe, for they say that the world sufficeth them. 12. And they take away the king in a chariot and raise standards against him. 13. The priests are raising prayers and glories in the temple. 14. He who takes away the widow's lamb, sins. 15. The wife of David did not betray him to the servants of the king.

## SECTION 12. POSSESSIVE SUFFIXES ATTACHED TO NOUNS WITH MOVABLE VOWELS OF THE SECOND CLASS

### A. Masculine Nouns.

The suffix is attached to the stem formed by dropping the **لُ** of the emphatic state. In the case of consonantal suffixes, a P'toḥo is inserted after the second radical. Thus :

كَلَامُهُ = speech, stem to which suffixes are attached كَلَامِ,  
before consonantal suffixes كَلَامًا.

كَلَامِي = my speech.	كَلَامُنَا = our speech.
كَلَامُكَ = thy (m.) speech.	كَلَامُكَ = your (m.) speech.
كَلَامُكِ = thy (f.) speech.	كَلَامُكِ = your (f.) speech.
كَلَامُهُ = his speech.	كَلَامُهُمْ = their (m.) speech.
كَلَامُهَا = her speech.	كَلَامُهُنَّ = their (f.) speech.

The plural takes suffixes as other nouns.

### B. Feminine Nouns.

The usual rule is followed, the vocalization being that of the emphatic state throughout.

To this class of nouns may be attached certain monosyllabic words, which may be treated as if they lacked a first syllable. Such are دَمٌ = blood, مِمْسَلٌ = name. Thus :

مِمْسَلِي = my name.	مِمْسَلُنَا = our name.
مِمْسَلُكَ = thy (m.) name.	مِمْسَلُكَ = your (m.) name.

مَقْدَم = thy (f.) name.

مَقْدَمُ = your (f.) name.

مَقْدَم = his name.

مَقْدَمُهُ = their (m.) name.

مَقْدَم = her name.

مَقْدَمُهُ = their (f.) name.

Certain prepositions are also similarly treated, e. g. **دَلَا** = after, **خَلْفَا** = behind.

### Vocabulary.

بَقِيَّة = beginning.

بَيْنَا = amongst.

خَدْم = servant.

خَدْم = work.

نُور = light.

مَلَأ = fullness.

مَحَبَّة = love.

دُحَم = seeking (m. pl.).

مَعْبَد = heaven.

مَعْبَد = synagogue.

لَحْم = bread.

دَلَم = enemy.

إِنْ = if.

يُوسُف = John.

### Exercise.

Translate into English :

1. **أَوَّلُ خَدْمَا مَعْبَدِ خَدْمَا مَعْبَدِ نُبِيٍّ**.
2. **مَعْبَدِ وَلَا يَدُلَا حَمْدُكَ : سَلَامٌ عَلَيْكَ**.
3. **أَوَّلُ مَعْبَدِ وَخَدْمَا يَدُلَا مَعْبَدِ**.
4. **إِنْ؟ مَعْبَدِ مَعْبَدِ مَعْبَدِ مَعْبَدِ**.
5. **أَوَّلُ مَعْبَدِ وَخَدْمَا يَدُلَا مَعْبَدِ**.
6. **مَعْبَدِ مَعْبَدِ مَعْبَدِ مَعْبَدِ**.
7. **إِنْ؟ مَعْبَدِ مَعْبَدِ مَعْبَدِ مَعْبَدِ**.
8. **خَدْمَا مَعْبَدِ خَدْمَا مَعْبَدِ**.
9. **دُحَم**.
10. **أَوَّلُ مَعْبَدِ مَعْبَدِ**.

1.  $\text{ܐܠܥܝܢܐ ܕܡܠܟܐ ܥܠ ܥܬܪܬܐ ܕܡܫܝܚܐ}$  .11  
 2.  $\text{ܐܝܢܐ ܕܡܠܟܐ ܥܠ ܥܬܪܬܐ ܕܡܫܝܚܐ}$  .12  
 3.  $\text{ܥܬܪܬܐ ܕܡܠܟܐ ܥܠ ܥܬܪܬܐ ܕܡܫܝܚܐ}$  .13  
 4.  $\text{ܐܝܢܐ ܕܡܠܟܐ ܥܠ ܥܬܪܬܐ ܕܡܫܝܚܐ}$  .14  
 5.  $\text{ܐܝܢܐ ܕܡܠܟܐ ܥܠ ܥܬܪܬܐ ܕܡܫܝܚܐ}$  .15  
 6.  $\text{ܐܝܢܐ ܕܡܠܟܐ ܥܠ ܥܬܪܬܐ ܕܡܫܝܚܐ}$

Translate into Syriac :

1. The feet of the king are on the threshold of the temple.
2. I am not eating of the flesh of your lamb.
3. The queen and her companions are behind the chariot of the king.
4. The widow of the priest is in the temple.
5. We believe that the love of the Apostle is upon his friends.
6. There is pain in my head and in my thigh.
7. The prophets say that truth is the saviour of the world.
8. Ye virgins, glory is upon your heads.
9. Thy chariot, O queen, is among the men of the city.
10. The women of the city say that after them comes the king.
11. Glory be unto your names, ye virgins, for ye keep the commandments of your queen.
12. My sheep and my ox are killed and the enemies are eating thereof.
13. The widows are watching the bodies of their men in their tents.
14. I know that my wife is good.
15. Ye seek your own glory, ye seek not the true glory of the kingdom.

### SECTION 13. IRREGULAR NOUNS

A large number of Syriac nouns are irregular in the formation of the plural, having the singular indicated by a masculine form, and the plural by a feminine form or vice versa. Such nouns are  $\text{ܢܦܠܐ}$  = soul or self, pl.  $\text{ܢܦܠܐܝܬܐ}$ ,  $\text{ܡܠܟܐ}$  = word, pl.  $\text{ܡܠܟܐܝܬܐ}$ . Some

nouns take either a masculine or a feminine form in the plural, e. g. **رُوحٌ** = spirit. These nouns are mostly feminine in gender, whatever their form may be, but there are some masculine nouns of this type, e. g. **أَبٌ** = father, has two plurals with different meanings, **أَبْهٌ** = natural fathers, **أَبْهٌ** = spiritual fathers.

The following have still further irregularities :

Meaning.	SINGULAR.				PLURAL.	
	Emph.	Const.	With cons.	With voc.	Emph.	Abs.
			suf.	suf.		
Father	أَبٌ	—	أَبْهٌ, أَبْهٌ	أَبْهٌ	{ أَبْهٌ, أَبْهٌ أَبْهٌ, أَبْهٌ	أَبْهٌ, أَبْهٌ
Brother	أَخٌ	—	أَخْهٌ, أَخْهٌ	أَخْهٌ	أَخْهٌ, أَخْهٌ	أَخْهٌ, أَخْهٌ
Father-in-law	سَعْدٌ	—	سَعْدْهٌ, سَعْدْهٌ	سَعْدْهٌ	سَعْدْهٌ, سَعْدْهٌ	سَعْدْهٌ, سَعْدْهٌ
Mother	أُمٌ	أُمٌّ	أُمْهٌ	أُمْهٌ	أُمْهٌ, أُمْهٌ	أُمْهٌ, أُمْهٌ
Sister	أُخْتُ	—	أُخْتْهٌ	أُخْتْهٌ	أُخْتْهٌ, أُخْتْهٌ	—
Father (m.)	أَبٌ	أَبٌ	أَبْهٌ	أَبْهٌ	أَبْهٌ, أَبْهٌ	أَبْهٌ, أَبْهٌ
, (f.)	أَبٌ	أَبٌ	أَبْهٌ	أَبْهٌ	أَبْهٌ, أَبْهٌ	أَبْهٌ, أَبْهٌ
Woman	أُمٌّ	أُمٌّ	أُمْهٌ	أُمْهٌ	أُمْهٌ, أُمْهٌ	أُمْهٌ, أُمْهٌ
Handmaid	أَمَةٌ	—	أَمْهٌ	أَمْهٌ	أَمْهٌ, أَمْهٌ	أَمْهٌ, أَمْهٌ
Son	بَنٌ	بَنٌ	بَنْهٌ	بَنْهٌ	بَنْهٌ, بَنْهٌ	بَنْهٌ, بَنْهٌ
Daughter	بَنَةٌ	بَنَةٌ	بَنْهٌ, بَنْهٌ	بَنْهٌ	بَنْهٌ, بَنْهٌ	بَنْهٌ, بَنْهٌ
House	بَيْتٌ	بَيْتٌ	بَيْتْهٌ	بَيْتْهٌ	بَيْتْهٌ, بَيْتْهٌ	بَيْتْهٌ, بَيْتْهٌ
	(abs. بَيْتٌ)					
Village	بَيْتٌ	بَيْتٌ	بَيْتْهٌ	بَيْتْهٌ	بَيْتْهٌ, بَيْتْهٌ	بَيْتْهٌ, بَيْتْهٌ
	(abs. بَيْتٌ)					

A number of words are irregular in the emphatic plural, taking the termination ܠ̣ instead of ܠ̣. This seems to have been the original form. Such words are ܠܐܢܐ = hand, plural ܠܐܢܐ; ܠܐܠܐ = breast, plural ܠܐܠܐ; ܠܐܡܐ = year, plural ܠܐܡܐ; ܠܐܡܐ = kind, method (a Persian word), plural ܠܐܡܐ.

Some words are plural in form and are sometimes construed as plural, but have singular meanings, e.g. ܠܐܡܐ = heaven, ܠܐܡܐ = water.

There are certain words with a movable vowel on the first radical in the emphatic singular ending in ܠ̣, which take a similar form in the plural. Such are ܠܐܡܐ = goat, plural ܠܐܡܐ; ܠܐܡܐ = likeness, plural ܠܐܡܐ (in the special sense 'price'). Others insert a ܐ in the plural, e.g. ܠܐܡܐ = part, plural ܠܐܡܐ; ܠܐܡܐ = place, plural ܠܐܡܐ. These last two classes of nouns are generally referred to roots similar to those of the class of irregular verbs known as verbs ܠܐܡܐ.

Some nouns show peculiarity in the matter of gender.

(a) Names of living things which are masculine even when they refer to females, e.g. ܠܐܡܐ = eagle, ܠܐܡܐ = gnat.

(b) Names of living things which are feminine even when they refer to males, e.g. ܠܐܡܐ = swallow, ܠܐܡܐ = sparrow.

(c) Nouns used in both genders, e.g. ܠܐܡܐ = sun, ܠܐܡܐ = ball, ܠܐܡܐ = light, ܠܐܡܐ = dwelling.

(d) The word ܠܐܡܐ is construed in all numbers and genders.

### Rule of Syntax.

Comparison in Syriac is expressed by the use of the preposition ܠܐܡܐ. E.g.

ܠܐܡܐ ܠܐܡܐ ܠܐܡܐ = the ox is larger than the lamb.

ܠܐܡܐ ܠܐܡܐ ܠܐܡܐ = Rachel (was) more beautiful than her sister.



## Vocabulary.

مَاتَ = (she) has died.	إِسْرَءِيلُ = Israel.
لِنَسْكُنْ = let us dwell.	لِنُخْرُجْ = let us go out.
يَسْكُنْ (he) may (or will)	تَوَكَّلْ = took.
help us.	رَأَى = seeing (m. pl.).
جَلَسَ = sit.	خَوْفٌ = fear (m. pl.).
سَمِعَ = hearing (m. pl.).	حُبٌّ = love.
لَا هُنَا = there is not (هُنَا).	هُنَا = here.

### Exercise.

Translate into English :

1. اِحْدُ اَحَدٍ خُتْلَا هَمْزٌ اِيَّا هَمْزٌ اِدْعَا 2. اِدْعَمُ اِدْعَا  
 3. مُبْتَلَمٌ لِّلْاِسْمِ سَلَمٌ 4. اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ  
 5. مُبْتَلَمٌ فُتْلَا هَمْزٌ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ  
 6. اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ  
 7. اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ  
 8. اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ  
 9. اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ  
 10. اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ  
 11. اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ  
 12. اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ  
 13. اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ  
 14. اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ  
 15. اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ اِدْعَمُ

Translate into Syriac :

1. My son, my son, sit thou beside me.                  2. Fear thy father  
and thy mother, love thy brothers and thy sisters.                  3. He that  
doeth righteousness in the house of his father shall dwell in the  
cities of Israel.                  4. The queen is more beautiful than all the

other women who are in the house of the king. 5. In the hand of your mother there are many handmaids. 6. Other women can be your handmaids, no other can be your mother. 7. Ye know the name of his wife and the name of his wife's father. 8. Our father will help us at all times. 9. We and our sons dwell in the houses of our fathers. 10. The father is the head of his house, the king is the head of his people. 11. The enemy has devoured our sheep and our goats, and in the heaven there is no swallow or sparrow. 12. The eagle is larger than all other birds. 13. Return, O my daughter, unto thy mother and unto thy village. 14. It is written in the books of the Fathers that he who believes shall dwell in the heavens for ever. 15. The father is the king of his sons and of his servants, the mother is the queen of her daughters and of her handmaids.

## V. THE VERB

### SECTION 14. MODES OF INFLEXION

In all Semitic languages, verbs are inflected to indicate

(a) Conjugation. *11003*

(b) Tense.

(c) Gender.

(d) Number.

(e) Person.

#### (a) Conjugation.

As applied to the inflexions of Semitic languages, this term has a different meaning from that which it expresses in the grammar of Indo-European languages. The conjugations are not classes

into which different verbs may be grouped. In theory every verbal root may be used in all conjugations, though as a matter of practice there are very few which employ all the regular conjugations in Syriac. The conjugations are modifications of the root indicating modifications of the meaning. In some ways they correspond to the inflexions known as Voices in Indo-European languages, but they have a much wider scope.

A root may be modified in one of two ways, either by strengthening the radicals (or lengthening the vowels) within the root, or by external additions. These are always placed before the radical letters. Of these preformatives the most common is the syllable  $\text{L}^{\text{h}}$ , originally having a reflexive force, but in Syriac developing into a sign of the Passive. In addition to this verbs are commonly modified either internally or externally.

The number of conjugations varies in different languages. Thus Hebrew has seven, while Arabic has no less than fifteen. In Syriac six are generally employed, though in the case of a few verbs other forms are found. These six are as follows :

1. The simple form of the verb, without any modification.
2. The passive of the simple form.
3. The intensive form, produced by internal modification.
4. The passive of the intensive form.
5. The extensive form produced by the prefixing of the letter  $\text{}$ , vocalized with P'toḥo.
6. The passive of the extensive form.

The old grammarians used the verb  $\text{ܐܕܝܢ}$  = to do, as their paradigm verb, and gave to each conjugation as its name the form which that verb assumed in that particular conjugation. More modern Oriental grammarians have employed the verb

ܡܕܝܢ = to kill, in the same way. Thus the names given to the various conjugations are as follows :

1. Pe'al or Q'tal.
2. Ethpe'el or Ethq'tel.
3. Pa'el or Qa'tel.
4. Ethpa'al or Ethqa'tal.
5. Aph'el or Aq'tel.
6. Ettap'al or Ettaq'tal.

N.B. Syriac verbs are always quoted, not by their infinitive but by the 3rd Sing. Masc. Perf. Pe'al, as being the simplest form of the verb.

The paradigm of the conjugations, then, as applied to the verb ܡܕܝܢ, will appear as follows :

	ACTIVE.	PASSIVE.
Simple	ܡܕܝܢ	ܡܕܝܢܐ
Intensive	ܡܕܝܢܐ	ܡܕܝܢܐܐ
Extensive	ܡܕܝܢܐܐ	ܡܕܝܢܐܐܐ

### (b) The Tenses.

The tenses proper are two in number, the Perfect and the Imperfect. In addition to these the following forms of the verb should be mentioned, the Imperative, the Participle, and the Infinitive.

The Perfect and the Imperfect originally expressed completeness and incompleteness respectively, without reference to past or future time. In Syriac, however (possibly owing to the influence of Greek), they have developed into a Past and a Future tense, and are often spoken of under these names. Three other compound tenses have been developed in Syriac, a Present, a Continuous Past, and a Pluperfect.

## (c) Gender.

As in the Nouns, there are two genders, masculine and feminine.

## (d) Number.

As in the Nouns, there are two numbers, singular and plural.

## (e) Person.

As in the pronouns, there are three persons, first, second, and third. In conjugating Syriac verbs it is usual to place the third person first and the first person last.

## THE PE'AL

## SECTION 15. The Perfect.

The stem is represented by the 3 sing. masc., to which are affixed the terminations of the other numbers, persons, and genders. These are shortened forms of the personal pronouns. They are as follows:

		SINGULAR.	PLURAL.
1st Common	-eo	ܐܢܐ Katalē	ܐܢܗܝܢ Kāl-ōl-nā
2nd Masculine	-t	ܐܢܬܐ Katal-tā	ܐܢܬܗܝܢ
2nd Feminine	-t	ܐܢܬܝܢ Katal-ti	ܐܢܬܗܝܢ
3rd Masculine	—	—	ܐܢܗܝܢ Kātālū
3rd Feminine	-eo	ܐܢܬܐ Katalāo	ܐܢܬܗܝܢ

Attached to the stem of the verbs ܐܬܝܬܐ and ܐܬܝܬܐ (= fear),

which, like a number of others takes R'boço instead of P'toço in the Perfect, these will appear as follows :

	SINGULAR.	PLURAL.
3rd Masculine	مَلَأَ؟	مَلَأُوا؟
2nd Feminine	مَلَأِي؟	مَلَأِيْنَ؟
2nd Masculine	مَلَأَ؟	مَلَأُوا؟
2nd Feminine	مَلَأِي؟	مَلَأِيْنَ؟
1st Common	مَلَأَ؟	مَلَأُوا؟

The pronoun **يَا** is frequently added in a contracted form to the 1st Person Plural, **مَلَأْنَا، مَلَأْنَا**.

It will be seen that in the 3rd Sing. Fem. and the 1st Sing. the vowel is shifted to the first radical, while in the other persons it remains as in the 3rd Sing. Masc.

The forms of the 3rd Plur. ending in **ا** are less commonly used than the others.

The Perfect is used to indicate the shade of meaning expressed by the following tenses :

- |                        |                      |
|------------------------|----------------------|
| 1. The Aorist          | He killed.           |
| 2. The Present Perfect | He has killed.       |
| 3. The Pluperfect      | He had killed.       |
| 4. The Future Perfect  | He will have killed. |

### Vocabulary.

قَالَ = say.	اِذَا = receive.
قَالَ = lead.	مُتَعَلِّمٌ = teacher.
سَقَطَ = fall.	جَمْعٌ = crowd.



סָמַע = gather.	שָׁלַח = sent.
אֶבֶן = stone.	שָׁמַע = hear.
שָׁמַר = keep.	כָּתַב = write.
עָשָׂה = do, make.	עֵד = witness.
עָבַר = transgress.	עָלָה = high.
הָרָה = mountain.	הָלַל = lawful.
יָחִיד = youth.	מֵת = dead.
קוֹל = voice.	כִּי = but.
מוֹעֵד = counsel.	יְרוּשָׁלַיִם = Jerusalem.

## Exercise.

<sup>1</sup> Translate into English :

1. וְכָבֵד אֶת הַמֶּלֶךְ : וְכָבֵד אֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ
2. וְכָבֵד אֶת הַמֶּלֶךְ : וְכָבֵד אֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ
3. וְכָבֵד אֶת הַמֶּלֶךְ : וְכָבֵד אֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ
4. וְכָבֵד אֶת הַמֶּלֶךְ : וְכָבֵד אֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ
5. וְכָבֵד אֶת הַמֶּלֶךְ : וְכָבֵד אֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ
6. וְכָבֵד אֶת הַמֶּלֶךְ : וְכָבֵד אֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ
7. וְכָבֵד אֶת הַמֶּלֶךְ : וְכָבֵד אֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ
8. וְכָבֵד אֶת הַמֶּלֶךְ : וְכָבֵד אֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ
9. וְכָבֵד אֶת הַמֶּלֶךְ : וְכָבֵד אֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ
10. וְכָבֵד אֶת הַמֶּלֶךְ : וְכָבֵד אֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ
11. וְכָבֵד אֶת הַמֶּלֶךְ : וְכָבֵד אֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ
12. וְכָבֵד אֶת הַמֶּלֶךְ : וְכָבֵד אֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ
13. וְכָבֵד אֶת הַמֶּלֶךְ : וְכָבֵד אֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ וְאֶת הַמֶּלֶךְ



	SINGULAR.	PLURAL.
3rd Masc.	.....ج	ج.....ج
3rd Fem.	.....ل (.....ل)	ج.....ج
2nd Masc.	.....ل	ج.....ل
2nd Fem.	ج.....ل	ج.....ل
1st Com.	.....ل	.....ج

In those parts which have no affirmative a vowel appears. In the case of verbs whose perfect has <sup>ء</sup> the vowel is either <sup>ء</sup> or <sup>ء</sup>. The latter is only found in a few verbs, but some of these are of very common occurrence, e. g. <sup>ء</sup> = to do. In the case of those verbs which have the perfect in <sup>ء</sup> the imperfect has <sup>ء</sup>. The following paradigm is thus formed:

	In <sup>ء</sup> .	In <sup>ء</sup> .	In <sup>ء</sup> .
<i>Singular.</i>			
3rd Masc.	تفعل	تفعل	تفعل
3rd Fem.	تفعل (تفعل)	تفعل (تفعل)	تفعل (تفعل)
2nd Masc.	تفعل	تفعل	تفعل
2nd Fem.	تفعل	تفعل	تفعل
1st Com.	تفعل	تفعل	تفعل

<i>Plural.</i>			
3rd Masc.	تفعل	تفعل	تفعل
3rd Fem.	تفعل	تفعل	تفعل
2nd Masc.	تفعل	تفعل	تفعل
2nd Fem.	تفعل	تفعل	تفعل
1st Com.	تفعل	تفعل	تفعل

### The Imperative.

The Imperative is formed from the 2nd person of the imperfect by the dropping of the preformative. In the plural the absence of the preformative makes it necessary to retain the vowel. The Imperative is only found in the 2nd person, the forms of the imperfect being used for the 1st and 3rd.

	In '.	In ʔ.	In ʾ.
Singular Masc.	مِفْعَلْ	حَضِبْ	نَلْ
Singular Fem.	مِفْعَلِي	حَضِبِي	نَلِي
Plural Masc.	{ مِفْعَلَهُ	{ حَضِبَهُ	{ نَلَهُ
	{ مِفْعَلَهُ	{ حَضِبَهُ	{ نَلَهُ
Plural Fem.	{ مِفْعَلِي	{ حَضِبِي	{ نَلِي
	{ مِفْعَلِي	{ حَضِبِي	{ نَلِي

### Participles.

These are two in number :

(a) Active مِفْعَلٌ, a form already dealt with under the head of the noun. *copied*

(b) Passive مِفْعُولٌ, treated as a noun with an unchangeable vowel.

N.B. Words of the form مِفْعُولٌ are regarded as Passive Participles by Oriental grammarians, but as pure nouns by European scholars.

### Infinitive.

All Infinitives have the preformative ʾ. That of the Pe'al is حَضِبٌ. The preposition ʾ is frequently prefixed to the Infinitive. The Composite tenses have already been mentioned. In addition

to the three previously indicated, a fourth, formed with the imperfect of the verb together with the perfect of the enclitic verb  $\text{לֹא}$ , is sometimes used in conditional sentences to indicate a frequent occurrence in the past. As the conjugation of the verb  $\text{לֹא}$  is irregular, the perfect is given below :

	SINGULAR.	PLURAL.
3rd Masc.	$\text{לֹא}$	$\text{לֹא}$
3rd Fem.	$\text{לֹא}$	$\text{לֹא}$
2nd Masc.	$\text{לֹא}$	$\text{לֹא}$
2nd Fem.	$\text{לֹא}$	$\text{לֹא}$
1st Com.	$\text{לֹא}$	$\text{לֹא}$

The other composite tenses are formed as follows :

(a) Present ; Participle + personal pronoun

$\text{לֹא} = \text{I am killing.}$

(b) Continuous Past ; Participle + perfect of  $\text{לֹא}$

$\text{לֹא} = \text{he was killing.}$

(c) Pluperfect ; Perfect + perfect of  $\text{לֹא}$

$\text{לֹא} = \text{he had killed.}$

N.B. When the verb  $\text{לֹא}$  is used alone, the  $\text{א}$  is pronounced, and it is written  $\text{לֹא}$ .

### Vocabulary.

$\text{לֹא} = \text{taste.}$

$\text{לֹא} = \text{anger.}$

$\text{לֹא} = \text{flee.}$

$\text{לֹא} = \text{child.}$

$\text{לֹא} = \text{see.}$

$\text{לֹא} = \text{evening.}$





11. *וְאֵלֶיךָ יִשְׂרָאֵל : וְלֹא יִפְּחַדְךָ*  
 12. *וְלֹא יִפְּחַדְךָ וְלֹא יִפְּחַדְךָ*  
 13. *וְלֹא יִפְּחַדְךָ וְלֹא יִפְּחַדְךָ*  
 14. *וְלֹא יִפְּחַדְךָ וְלֹא יִפְּחַדְךָ*  
 15. *וְלֹא יִפְּחַדְךָ וְלֹא יִפְּחַדְךָ*

Translate into Syriac :

1. I will not fear death, for thou wilt not allow death to conquer those who believe in thee.
2. Fear him who will slay your souls, but flee not from a cloud.
3. Dismiss the conquered that they may taste grace instead of death.
4. We will taste of the fruits of the earth.
5. Ye shall say to the woman, Thou shalt not transgress the law.
6. Let righteousness draw near to us that we may do according to thy commandments.
7. We have taken counsel that we may flee from the conqueror.
8. These women will not allow their children to draw near to the feet of the king.
9. The queen said to her handmaids, Ye shall not draw near unto me.
10. The king's daughter will not do that which is not lawful.
11. The prophet will not forgive his sons if they transgress the law.
12. The man said to his wife, If thou wilt taste the fruit, I will not allow wrath to conquer thee.
13. Thou shalt not draw near unto us lest we bear witness against thee.
14. They will fear to eat of the fruit of the earth lest they draw near to death.
15. The king's servants said, Ye shall not flee from us ; and the women said, Ye shall not slay us.

## SECTION 17. THE ETHPE'EL

The Ethpe'el is formed from the Pe'al by prefixing the syllable *אֶל*. This preformative appears in other Semitic languages, e. g. in Hebrew it takes the form *hith-*, and in Aramaic *'ith-*. It was

originally a reflexive particle, the passive being represented in other ways, but Syriac has no true passive forms except in the participle, and the reflexive forms have taken the force of the passive, and are, indeed, generally called passives.

In all passive conjugations, if the first radical of the verb is a sibilant (ܣ, ܥ, ܦ, or ܩ), the ܠ of the preformative changes place with the sibilant, thus :

ܡܡܠܡ = be complete, Ethpe'el ܡܡܠܡܐܢ, not ܡܠܡܡܐܢ  
ܡܡܠܡ = support, Ethpe'el ܡܡܠܡܐܢ, not ܡܠܡܡܐܢ

In the case of ܣ and ܦ a further change takes place, the dental being accommodated to the sibilant, i. e. with ܦ, ܕ takes the place of ܠ and with ܣ, ܨ. Thus :

ܦܕܦ = crucify, Ethpe'el ܦܦܦܕܐܢ not ܦܕܦܦܐܢ, or even ܦܦܦܕܐܢ  
ܦܕܦ = buy, Ethpe'el ܦܦܦܕܐܢ not ܦܕܦܦܐܢ, or even ܦܦܦܕܐܢ

### Perfect.

In the 1st Sing. and the 3rd Sing. Fem. the first radical takes ܐ.

	SINGULAR.	PLURAL.
3rd Masc.	ܡܡܠܡܐܢ	{ ܡܡܠܡܐܢ ܡܡܠܡܐܢ
3rd Fem.	ܡܡܠܡܐܢܐ	{ ܡܡܠܡܐܢܐ ܡܡܠܡܐܢܐ
2nd Masc.	ܡܡܠܡܐܢܐ	ܡܡܠܡܐܢܐܢ
2nd Fem.	ܡܡܠܡܐܢܐܢ	ܡܡܠܡܐܢܐܢܐ
1st Com.	ܡܡܠܡܐܢܐܢܐ	ܡܡܠܡܐܢܐܢܐܢܐ

**Imperfect.**

The Imperfect is as follows :

	SINGULAR.	PLURAL.
3rd Masc.	נִמְלֵךְ	נִמְלְכֵי
3rd Fem.	נִמְלֵכִי (נִמְלֵכִי)	נִמְלְכִי
2nd Masc.	נִמְלֵכָה	נִמְלְכֵי
2nd Fem.	נִמְלְכִי	נִמְלְכִי
1st Com.	נִמְלְכֵי	נִמְלְכֵי

**Imperative.**

The distinctive feature of the Imperative is that the second radical disappears in pronunciation, and is written with the 'linea occultans'. Thus :

Sing. Masc.	נִמְלֵךְ
Sing. Fem.	נִמְלֵכִי
Plur. Masc.	{ נִמְלֵכֵי נִמְלֵכֵי
Plur. Fem.	{ נִמְלֵכִי נִמְלֵכִי

**Infinitive.**

All Infinitives except the Pe'al are of the form of feminine nouns ending in <sup>ה</sup>ֵ, and have Z'qopo on the second radical, thus :  
נִמְלֵכֵי.

## Participle.

All Participles except the Pe'al have a preformative **ו**, so that of the Ethpe'el is **וְהִמָּלֵךְ**, fem. **וְהִמָּלְכָה**.

In meaning the Ethpe'el is normally the passive of the Pe'al, e. g. **לָקַח** = to buy, **לְקוּלָּהוּ** = to be bought. Sometimes, however, it has a different sense, e. g. **מָלַם** = be complete, **לְמָלָם** = be betrayed.

## Vocabulary.

<b>וָרָד</b> = persecute.	<b>מָקוֹם</b> = place.
<b>הָלַךְ</b> = go up.	<b>וָרָד</b> = torture, tempt.
<b>זְמַן</b> = time.	<b>פָּתַח</b> = open.
<b>מִצְחָה</b> = skull.	<b>אָזְנָה</b> = then.
<b>קָרָא</b> = call, read.	<b>מָלַח</b> = season with salt.
<b>הִמָּלֵךְ</b> = immediately.	<b>סָפַד</b> = think, reckon, account.
<b>חִטָּב</b> = be baptized.	(f.) <b>מָלַח</b> = salt.
<b>יָכֹל</b> = able.	<b>שָׁוָה</b> = blasphemy.
<b>בָּרָא</b> = create.	<b>רָשָׁעִים</b> = evildoers.
<b>קִדְּשׁוּת</b> = holiness.	<b>עֵינָה</b> = eye.
<b>חַטֹּאת</b> = sins.	<b>חֵטְלָה</b> = blind.

## Exercise.

Translate into English :

1. **לְהַחֲזִיק בְּיָדָיו וְלִמָּלֵךְ דָּאֲבֵת כְּפִלָּה**
2. **וְלִמָּלֵךְ וְלִמָּלֵךְ וְלִמָּלֵךְ וְלִמָּלֵךְ**
3. **וְלִמָּלֵךְ**
4. **וְלִמָּלֵךְ וְלִמָּלֵךְ וְלִמָּלֵךְ וְלִמָּלֵךְ**

4. هَبْ حَبَبٌ يَوْمَ: مَحْسَبًا مَعَكَ مَعَهُ حَبَبًا حَبَبًا وَتَقَدَّسَتْ  
مَعَهُ. 5. مَقَبًا مَحْسَبًا لِحَبَابٍ: ٧. مَعِ لَ لِحَبَابٍ يَوْمَ حَبَبًا  
لَا وَحَمٍ 6. هَبْ مَعِ مَحْسَبًا وَاحِدًا يَوْمَ: هَبْ مَعِ وَلَا مَحْسَبًا  
وَحَكَمٌ يَوْمَ 7. هَذِهِ سُلَيْمًا تَعْلَاهُ كَحَبَبٍ لِنَعْلًا: هَبْ هَبْ  
مَعِ لَ تَعْلَاهُ 8. حَبَابًا: ٧. لِحَبَابٍ حَبَبًا: هَبْ مَعِ  
لِحَبَابٍ لِحَبَابٍ وَحَبَابًا 9. هَبْ مَعَهُ حَبَابًا لِحَبَابٍ:  
وَهَبْ هَبْ وَحَبَابًا وَحَبَابًا 10. هَبْ مَعَهُ حَبَابًا وَحَبَابًا  
لِحَبَابٍ 11. مَحْسَبًا مَعَهُ حَبَبًا مَعَهُ حَبَابًا وَحَبَابًا:  
تَعْلَاهُ سُلَيْمًا 12. هَبْ مَعِ يَوْمَ حَبَابٍ حَبَابًا وَحَبَابًا  
وَاحِدًا لِحَبَابٍ مَحْسَبًا سُلَا ٧ حَبَبًا 13. لَ حَبَابٍ لِحَبَابٍ  
حَبَابًا وَحَبَابًا حَبَابًا 14. لِحَبَابٍ مَحْسَبًا مَعَهُ حَبَابًا  
لِحَبَابٍ مَحْسَبًا وَحَبَابًا 15. مَحْسَبًا مَعَهُ حَبَابًا وَحَبَابًا  
حَبَابًا 16. لِحَبَابٍ مَحْسَبًا حَبَابًا مَحْسَبًا

1. You have been accounted the salt of the earth. 2. Let  
our words be seasoned with salt. 3. She was led by evildoers  
to the place of a skull. 4. The flesh of my oxen was sold for (5)  
old. 5. And the prophet said, We shall be betrayed into the  
hands of the priests. 6. Thou wilt be seen in the temple,  
king. 7. Heaven and earth were created first, and after  
them we were created. 8. For the sake of my name ye shall  
be led before kings and priests and shall be accounted evildoers  
and shall be tortured and killed. 9. The Apostle said to the  
woman, Thy sins shall be forgiven to thee. 10. The man kept  
the commandment, but the woman was tempted and fell from  
righteousness. 11. I am being betrayed that I may be crucified.  
12. Ye have kept the commandment of the prophet and it has

been counted unto you for righteousness. 13. Ye women know not the time when ye shall be slain. 14. Ye who have been persecuted for the sake of righteousness shall be accounted sons of the kingdom. 15. Let evildoers be stoned, let them not be crucified.

### SECTION 18. THE INTENSIVE FORMS; ACTIVE, PA'EL; PASSIVE, ETHPA'AL

The intensive forms are characterized by an original doubling of the second radical. Owing to the fact that the West Syrians had no means of indicating the doubled letter, except by the Qushoyo point, it ceased to be distinguished and in India is pronounced as a single consonant, while the vowel preceding it is lengthened in compensation.

The preformatives and affirmatives are normal. The vowel always remains on the first radical and with vocalic affirmatives (except in the infinitives) the second radical loses its vowel. In the Pa'el the preformative has no vowel except in the 1st Sing. Impf. The paradigm is as follows:

PA'EL.		
Perfect.	SINGULAR.	PLURAL.
3rd Masc.	مَفَّلَ	{ مَفَّلُوا مَفَّلْتُمْ
3rd Fem.	مَفَّلَتْ	{ مَفَّلْنَ مَفَّلْتُنَّ
2nd Masc.	مَفَّلْتَ	مَفَّلْتُمَا
„ Fem.	مَفَّلْتِ	مَفَّلْتُمَا
1st Com.	مَفَّلَا	مَفَّلُوا



**Imperfect.**

	SINGULAR.	PLURAL.
3rd Masc.	يَفْعِلُ	يَفْعِلُونَ
3rd Fem.	يَفْعِلُ (يَفْعِلِينَ)	يَفْعِلْنَ
2nd Masc.	تَفْعِلُ	تَفْعِلُونَ
,, Fem.	تَفْعِلِينَ	تَفْعِلْنَ
1st Com.	نَفْعِلُ	نَفْعِلُونَ

**Imperative.**

Sing. Masc.	فَعِّلْ
Sing. Fem.	فَعِّلِي
Plur. Masc.	{ فَعِّلُوا فَعِّلُوهُمْ
Plur. Fem.	{ فَعِّلْنَ فَعِّلْنَهُنَّ

**Participles.**

Active	مَفْعِلٌ
Passive	مَفْعُولٌ

**Infinitive.** مَفْعَلٌ

## ETHPA'AL.

**Perfect.**

	SINGULAR.	PLURAL.
3rd Masc.	اَفْعَلَّ	{ اَفْعَلُّوْهُ اَفْعَلُّوْهُ
3rd Fem.	اَفْعَلَّتْ	{ اَفْعَلُّوْهُ اَفْعَلُّوْهُ
2nd Masc.	اَفْعَلَّتْ	اَفْعَلُّوْهُ
„ Fem.	اَفْعَلَّتْ	اَفْعَلُّوْهُ
1st Com.	اَفْعَلُّوْهُ	اَفْعَلُّوْهُ

**Imperfect.**

3rd Masc.	اَفْعَلُّوْهُ	اَفْعَلُّوْهُ
„ Fem.	اَفْعَلُّوْهُ (اَفْعَلُّوْهُ)	اَفْعَلُّوْهُ
2nd Masc.	اَفْعَلُّوْهُ	اَفْعَلُّوْهُ
„ Fem.	اَفْعَلُّوْهُ	اَفْعَلُّوْهُ
1st Com.	اَفْعَلُّوْهُ	اَفْعَلُّوْهُ

**Imperative.** Has an alternative form in which the 2nd radical is elided.

Sing. Masc.	اَفْعَلُّوْهُ	اَفْعَلُّوْهُ
Sing. Fem.	اَفْعَلُّوْهُ	اَفْعَلُّوْهُ
Plur. Masc.	{ اَفْعَلُّوْهُ اَفْعَلُّوْهُ	{ اَفْعَلُّوْهُ اَفْعَلُّوْهُ
Plur. Fem.	{ اَفْعَلُّوْهُ اَفْعَلُّوْهُ	{ اَفْعَلُّوْهُ اَفْعَلُّوْهُ

**Participle.**

اَفْعَلُّوْهُ

**Infinitive.**

اَفْعَلُّوْهُ

## Vocabulary.

(\* indicates that the word is only used in the intensive forms, or that it only has this meaning when used in these forms.)

مَحَلَّ = *receive.	اَدَّ = break.
مَمَّ* = serve.	اَلْمَصِّم = fortify oneself.
اَتَمَّ = follow.	اَلْمَسْلُ = path.
اَتَمَّ = gather together.	اَقَمَّ* = expound.
اَبَّ = *bless.	اَقَبَّ = anticipate.
اَفَّ = open.	اَقْتَعَلَ = fetters.
اَفَّ = strike.	اَفَّ = break.
اَقَمَّ = embrace.	اَمَّ = peace.
اَبَّ = *beat.	اَكَلَّ* = speak.
اَمَّ = *complete.	اَلْا = but.
اَفَّ = divide.	اَهْلُ = chain.
اَمَّ = gather, pluck.	اَحَّ = subdue.
اَمَّ = *offer up.	اَلْمَصَّ = be able.
اَمَّ = sing (praise).	اَسَّ = *strengthen.
اَلْمَصَّ = understand.	اَمَّ = *establish.
اَمَّ = be first.	اَلْمَصَّ = tongue, language.
اَلْمَصَّ = whenever.	اَبْرَام = Abraham.

*Note.* It will be observed that while the Pa'el properly strengthens the meaning of the root, it is frequently employed to give a transitive sense to an intransitive verb.

The words **اَمَّ** and **اَسَّ** (= multiply), though properly the Pa'el forms of verbs are often used as Adverbs in the sense of 'before' and 'much' respectively.

## Exercise.

Translate into English :

1. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב.
2. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב.
3. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב.
4. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב.
5. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב.
6. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב.
7. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב.
8. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב.
9. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב.
10. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב.
11. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב.
12. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב.
13. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב.
14. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב.
15. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב. <sup>א</sup>יִשָּׁב.

Translate into Syriac :

1. And Abraham set his hands on the heads of his sons and blessed them.
2. We have received good from his hand, and shall we not also receive evil?
3. And the king sent them unto the city and said unto them, Whatsoever ye hear tell me.

4. My brethren, if a man be overtaken in sin, receive him not.  
5. And the temple was opened and the virgins offered the flesh of oxen and the priest received it from their hands. 6. I shall finish my work and I shall be betrayed into the hands of evil doers.  
7. He said to the daughters of the priest, Ye will not understand that which I speak unto you. 8. And the king said unto his enemies, I am not able to make peace with you, because ye have not been subdued under my feet. 9. Let us serve Him in His temple, and let us sing praise to Him. 10. Send peace in our time. 11. We have been gathered together that we may serve the king. 12. Ye (f.) shall speak that which ye have heard. 13. The king's daughters shall be led into the temple that they may receive a blessing from the priest. 14. Be gathered together, ye wives of the prophets, that ye may sing praises. 15. Let the words of the prophet be expounded unto us.

SECTION 19. THE EXTENSIVE. ACTIVE, APH'EL;  
PASSIVE, ETTAPH'AL

APH'EL.

With preformatives the initial *ʔ* is dropped, and the preformative takes its vowel. Its meaning is often causative, but is also simply an active or emphatic application of the root.

The paradigm is as follows :

Perfect.

	SINGULAR.	PLURAL.
3rd Masc.	مُؤَدِّ	{ مُؤَدِّه مُؤَدِّئ
3rd Fem.	مُؤَدِّة	{ مُؤَدِّات مُؤَدِّات

**Perfect.**

	SINGULAR.	PLURAL.
2nd Masc.	أَمْلَكَ	أَمْلَكُوا
„ Fem.	أَمْلَكْتَ	أَمْلَكْتُمْ
1st Com.	أَمْلَكْ	أَمْلِكْ

**Imperfect.**

3rd Masc.	يَمْلِكُ	يَمْلِكُونَ
„ Fem.	يَمْلِكُ (يَمْلِكِي)	يَمْلِكْنَ
2nd Masc.	أَمْلِكْ	أَمْلِكُوا
„ Fem.	أَمْلِكِي	أَمْلِكْنَ
1st Com.	أَمْلِكْ	أَمْلِكْ

**Imperative.**

Sing. Masc.	أَمْلِكْ	
Sing. Fem.	أَمْلِكِي	
Plur. Masc.	أَمْلِكُوا	أَمْلِكُوا
Plur. Fem.	أَمْلِكْنَ	أَمْلِكْنَ

**Participles.**

Active.	مَمْلُوكٌ
Passive.	مَمْلُوكٌ

**Infinitive.**

مَمْلُوكٌ



## ETTAPH'AL.

## Perfect.

	SINGULAR.	PLURAL.
3rd Masc.	فَعَّلَ	{ فَعَّلُوا فَعَّلْتُمْ
„ Fem.	فَعَّلَتْ	{ فَعَّلْنَ فَعَّلْتُنَّ
2nd Masc.	فَعَّلْتَ	فَعَّلْتُمَا
„ Fem.	فَعَّلْتِ	فَعَّلْتُمَا
1st Com.	فَعَّلَا	فَعَّلُوا

## Imperfect.

3rd Masc.	يَفْعَلُ	يَفْعَلُونَ
„ Fem.	يَفْعَلُ* (يَفْعَلْنَ)*	يَفْعَلْنَ
2nd Masc.	يَفْعَلُ*	يَفْعَلُ*
„ Fem.	يَفْعَلْنَ*	يَفْعَلْنَ*
1st Com.	يَفْعَلَانِ	يَفْعَلُونَ

\* In these forms the second **ل** is frequently omitted, being absorbed in that which follows.

## Imperative.

Sing. Masc.	فَعِّلْ	
Sing. Fem.	فَعِّلِي	
Plur. Masc.	فَعِّلُوا	فَعِّلُوا
Plur. Fem.	فَعِّلْنَ	فَعِّلْنَ

Participle. فَعِّلٌ

Infinitive. فَعِّلْ

The following conjugations, which are similar in their inflexions to the Aph'el and Ettaph'al are occasionally met with :

(a) Pa'lel and Ethpa'al, e.g. **כָּחַבְּ**, **לִכְחַבְּ**."

(b) Pe'al'el and Ethpe'al'al, e.g. **מִמְחַמְּ**, **לְמִמְחַמְּ**."

(c) Palpel and Ethpalpal, e.g. **דָּחַלְ**, **לְדָחַלְ**" (characteristic of verbs double **ח**).

(d) Paulel and Ethpaulal, e.g. **זָעַזְעַ**, **לְזָעַזְעַ**."

(e) Pai'el and Ethpai'al, e.g. **הָמַדְ**, **לְהָמַדְ**."

(f) \*Saph'el and Estaph'al, e.g. **הָמַדְ**, **לְהָמַדְ**" (also with **א** for **ה**).

(g) Pam'el and Ethpam'al, e.g. **סָמַחְ**, **לְסָמַחְ**."

(h) Par'el and Ethpar'el, e.g. **חָנְאְ**, **לְחָנְאְ**."

(i) Pa'li and Ethpa'li, e.g. **כָּחַבְ**, **לִכְחַבְ**."

\* These forms, though uncommon in Syriac, are regularly recognized conjugations in other Semitic languages, especially Assyrian, where they take the place of the Aph'el.

Verbs transitive in the Pe'al often take two objects in the Aph'el: **לְהַחֲבִיבְנוּ** = Ye shall cross the river, **לְהַחֲבִיבְנוּ** = Ye shall cause us to cross the river.

### Vocabulary.

(\* indicates words used only in the Extensive, or only in the Extensive in the sense given.)

**לְחַמְ** = \*clothe.

**מְדַ** = purify.

**חַבְ** = cross over.

**לְחַבְ** = truly.

**פָּנֵה** = face.

**כֶּהָן** = silver.

لَحْهْ مَا = clothing.	لْهَكْر = *make king.
لْهَق = establish, make ready.	لْهَقْلا = image.
لْهَو = river.	لْهَبْ = *baptize.
لْهَكْم = *betray.	لْهَو = shine.
لْهَم = curse; Pe. and Aph.	لْهَقْبِل = torch.
لْهَل = pollution.	لْهَك = change.
لْهَكْمَع = Solomon.	

## Exercise.

Translate into English :

1. لْهَكْ هَهْ لَحْهْ مَا لْهَدَا \* 2. لْهَكْ هَهْ لَحْهْ مَا لْهَكْمَع.
3. لْهَكْ هَهْ لَحْهْ مَا لْهَدَا \* 4. لْهَكْ هَهْ لَحْهْ مَا لْهَدَا \* 5. لْهَكْ هَهْ لَحْهْ مَا لْهَدَا \* 6. لْهَكْ هَهْ لَحْهْ مَا لْهَدَا \* 7. لْهَكْ هَهْ لَحْهْ مَا لْهَدَا \* 8. لْهَكْ هَهْ لَحْهْ مَا لْهَدَا \* 9. لْهَكْ هَهْ لَحْهْ مَا لْهَدَا \* 10. لْهَكْ هَهْ لَحْهْ مَا لْهَدَا \* 11. لْهَكْ هَهْ لَحْهْ مَا لْهَدَا \* 12. لْهَكْ هَهْ لَحْهْ مَا لْهَدَا \* 13. لْهَكْ هَهْ لَحْهْ مَا لْهَدَا \* 14. لْهَكْ هَهْ لَحْهْ مَا لْهَدَا \* 15. لْهَكْ هَهْ لَحْهْ مَا لْهَدَا \*

Translate into Syriac :

1. We shall not all be slain, but we shall be changed.
2. Deliver unto the Apostle the cross and the tomb.
3. We

have delivered the law unto you that ye may cause the people to worship.

4. Purify my soul, for in thee have I believed.  
5. I have made thee king over Israel.

6. And they shall clothe thee with a new garment.

7. I bear witness unto you that my word is true.

8. Ye shall baptize all nations.  
9. I will deliver to you a good land.

10. And he said to the women, Ye shall deliver the silver to me.



11. Thou shalt not curse thy father and thy king.












12. The virgins have trimmed (established) their lamps.

13. We have been betrayed and shall be slain.

14. I am not able to deliver this book to you.  
15. Make me king and ye shall cause evil to pass away from you.

## SECTION 20. OBJECTIVE PRONOMINAL SUFFIXES

The direct object of a transitive verb may be indicated in Syriac by the use of the preposition . This preposition may be employed with pronouns as well as with substantives. In this case the pronoun takes the form used in the possessive suffixes. Thus 'He will kill us' may be expressed . There is, however, a more idiomatic way of expressing this in all Semitic languages, and that is by the attachment of suffixes, similar to, though not identical with the possessive suffixes. The forms of the suffixes are as follows :

	SINGULAR.	PLURAL.
1st Common		
2nd Masculine		
„ Feminine		
3rd Masculine	 ,  ,  , 	—
„ Feminine		—

These suffixes are attached only to the perfect, the imperfect, and the imperative. The participle and the infinitive take the suffixes attached to the noun, infinitives ending in **ـة** being treated as feminine nouns of the type of **رَحْمَةٌ**.

There are no suffixes for the 3rd plural, the enclitic forms **أَنْتُمْ** and **أَنْتِ** being used in their place.

These suffixes cannot be used in a reflexive sense. For this purpose the word **نَفْعًا** with suffix is employed.

The suffixes are attached to the regular verb as follows :

### Attached to the Perfect.

	3rd SING. MASC.	3rd SING. FEM.	2nd SING. MASC.
1st Com. Sing.	فَعَّلَكَ	فَعَّلَكِ	فَعَّلَاكَ
2nd Masc. „	فَعَّلُوكَ	فَعَّلُوكِ	—
2nd Fem. „	فَعَّلَاكِ	فَعَّلَاكِ	—
3rd Masc. „	فَعَّلَاكَ	فَعَّلَاكِ	فَعَّلَاكُمْ
3rd Fem. „	فَعَّلَاكِ	فَعَّلَاكِ	فَعَّلَاكُمْ
1st Com. Plur.	فَعَّلَكُمْ	فَعَّلَاكُمْ	فَعَّلَاكُمْ
2nd Masc. „	فَعَّلَاكُمْ	فَعَّلَاكُمْ	—
2nd Fem. „	فَعَّلَاكُمْ	فَعَّلَاكُمْ	—
	2nd SING. FEM.	1st SING.	3rd PLUR. MASC.
1st Com. Sing.	فَعَّلَاكِ	—	فَعَّلَاكُمْ <sup>1</sup>
2nd Masc. „	—	فَعَّلَاكُمْ	فَعَّلَاكُمْ
2nd Fem. „	—	فَعَّلَاكُمْ	فَعَّلَاكُمْ
3rd Sing. Masc.	فَعَّلَاكُمْ	فَعَّلَاكُمْ	فَعَّلَاكُمْ

<sup>1</sup> An alternative form inserts the syllable **ـُ** after the **ـَا**, or **فَعَّلَاكُمْ**, **فَعَّلَاكُمْ**, &c.

	2nd SING. FEM.	1st SING.	3rd PLUR. MASC.
3rd Sing. Fem.	مَلَكْتِهَا	مَلَكْتُهَا	مَلَكْتُهُمْ
1st Com. Plur.	مَلَكْنَا	—	مَلَكْنَا
2nd Masc. „	—	مَلَكْتَهُ	مَلَكْتَهُ
2nd Fem. „	—	مَلَكْتِهَا	مَلَكْتَهُ

	3rd PLUR. FEM.	2nd PLUR. MASC.	2nd PLUR. FEM.
1st Com. Sing.	مَلَكْتِهَا <sup>1</sup>	مَلَكْتُهُمْ	مَلَكْتُهُنَّ
2nd Masc. „	مَلَكْتَهُ	—	—
2nd Fem. „	(مَلَكْتِهَا)	—	—
3rd Masc. „	مَلَكْتِهِمْ	مَلَكْتُهُمْ	مَلَكْتُهُنَّ
3rd Fem. „	مَلَكْتِهَا	مَلَكْتُهُنَّ	مَلَكْتُهُنَّ
1st Com. Plur.	مَلَكْنَا	مَلَكْنَا	مَلَكْنَا
2nd Masc. „	(مَلَكْتَهُ)	—	—
2nd Fem. „	(مَلَكْتِهَا)	—	—

	1st PLUR.
1st Com. Sing.	—
2nd Masc. „	مَلَكْنَا
2nd Fem. „	مَلَكْنَا
3rd Masc. „	مَلَكْنَا
3rd Fem. „	مَلَكْنَا
1st Com. Plur.	—
2nd Masc. „	مَلَكْنَا
2nd Fem. „	مَلَكْنَا

<sup>1</sup> An alternative form runs مَلَكْتِهَا, مَلَكْتِهَا, &c.

Attached to the Imperfect.

	3rd SING. MASC.	<sup>1</sup> 2nd SING. MASC.	2nd SING. FEM.
1st Sing. Com.	تَمْلِكُ	تَمْلِكِيْ	تَمْلِكِيْ
2nd „ Masc.	تَمْلِكُ	—	—
2nd „ Fem.	تَمْلِكِيْ	—	—
3rd Sing. Masc.	{ تَمْلِكِيْ تَمْلِكِيْ }	تَمْلِكِيْ	{ تَمْلِكِيْ تَمْلِكِيْ }
3rd Sing. Fem.	تَمْلِكِيْ	تَمْلِكِيْ	تَمْلِكِيْ
1st Plur. Com.	تَمْلِكُ	تَمْلِكِيْ	(تَمْلِكِيْ)
2nd „ Masc.	تَمْلِكِيْ	—	—
2nd „ Fem.	تَمْلِكِيْ	—	—

	3rd PLUR. MASC.	3rd PLUR. FEM.
1st Com. Sing.	تَمْلِكُ	تَمْلِكِيْ
2nd Masc. „	تَمْلِكُ	تَمْلِكِيْ
2nd Fem. „	تَمْلِكِيْ	تَمْلِكِيْ
3rd Masc. „	{ تَمْلِكِيْ تَمْلِكِيْ }	{ تَمْلِكِيْ تَمْلِكِيْ }
3rd Fem. „	تَمْلِكِيْ	تَمْلِكِيْ
1st Com. Plur.	تَمْلِكُ	تَمْلِكِيْ
2nd Masc. „	تَمْلِكِيْ	(تَمْلِكِيْ)
2nd Fem. „	تَمْلِكِيْ	(تَمْلِكِيْ)

<sup>1</sup> An alternative form of the 2nd Sing. Masc. resembles the 3rd Pers.



As to the 3rd Sing. Masc., so the suffixes are attached to the 3rd Sing. Fem., the 1st Sing. Com., and the 1st Plur. Com. As to the 3rd Plur., so the suffixes are attached to the 2nd Plur., both Masc. and Fem.

### Attached to the Imperative.

	MASC. SING.	FEM. SING.	MASC. PLUR. 1st FORM.
1st Sing. Com.	ܡܠܝܬܟܝܢܝ	ܡܠܝܬܝܢܝ	ܡܠܝܬܟܝܢܝ
3rd „ Masc.	ܡܠܝܬܟܝܢܝܝܐ	ܡܠܝܬܝܢܝܝܐ	ܡܠܝܬܟܝܢܝܝܐ
3rd „ Fem.	ܡܠܝܬܟܝܢܝܐ	ܡܠܝܬܝܢܝܐ	ܡܠܝܬܟܝܢܝܐ
1st Plur. Com.	ܡܠܝܬܟܝܢܝܝܐ	ܡܠܝܬܝܢܝܝܐ	ܡܠܝܬܟܝܢܝܝܐ

	MASC. PLUR. 2nd FORM.	FEM. PLUR. 1st FORM.	FEM. PLUR. 2nd FORM.
1st Com. Sing.	ܡܠܝܬܟܝܢܝܐ	(ܡܠܝܬܝܢܝܐ)	ܡܠܝܬܟܝܢܝܐ
3rd Masc. „	ܡܠܝܬܟܝܢܝܝܐ	ܡܠܝܬܝܢܝܝܐ	ܡܠܝܬܟܝܢܝܝܐ
3rd Fem. „	ܡܠܝܬܟܝܢܝܐ	(ܡܠܝܬܝܢܝܐ)	ܡܠܝܬܟܝܢܝܐ
1st Com. Plur.	ܡܠܝܬܟܝܢܝܐ	(ܡܠܝܬܝܢܝܐ)	ܡܠܝܬܟܝܢܝܐ

### Rule of Syntax.

The object in Syriac is expressed frequently by the use both of the pronominal suffix and of the noun which is the logical object of the transitive verb. E.g.

He killed the king = ܡܠܝܬܟܝܢܝܐ ܡܠܝܬܟܝܢܝܐ.

# Vocabulary.

فَكَسْ = till.	مَكَلَّ = rule over.
مُصَلْ = sea.	فُصْلَا = bird.
سَلَسْ = seize.	سَقَّى = stir up.
تَحِيلْ = Church.	هَكَدْ = do.
مَلَسْ = honour (Pa'el).	مَبْمُلْ = first.
فَلَاوَسْ = second.	مَدَّ = Pe., draw near,
مَتَمَّ = dwell in.	fight, Aph.
مَحَمَّ = subdue.	لُؤْلُ = fire.
مَبَّوْ = send.	حَبَّ = Eden.
سَدَّلْ = destroy (Pa'el).	مُيُوءُؤْ = Jews.
حَفَمَّ = give pleasure to (Aph'el).	وُؤُوءُؤْ = Romans.
سَرَّ = reap.	

## Exercise.

Translate into English :

1. هَحَبْ حَحْ : اِلْعَا مَعْقَمِ دَدِي وَتَعْدَسِيوب \* 2. هَاَهْ : تَحَلْ حَبِي مَقَمِ لَاوَدَا مَعْدَعَمِ مَعْلَه دَعْتَب مُصَلْ هَدَفَسْلَا وَمَعْمُلْ \* 3. هُؤُؤْؤَا هُؤُؤُؤَا وَمُيُوءُؤْؤَا قَبْ مَعْدَحْ هُؤُؤُؤَا يَوْه : اَسْبَهِيوب مَبْمُوءُؤُوب حَلْأ فُؤُؤَا فُؤُؤَا \* 4. كَسَلْ مَدَحَعْلَا مَحَقْ : مَلَّ \* اَمَدَعَمِ مَحَلْأ حَبْمُؤُؤُؤَا \* 5. هَاَهْ : حَب هُؤُؤُؤَا : قَبْ حَرَحْلَا وَلَا اَسَدَحْو دَعْلَا \* 6. هُؤُؤُؤُوب هُؤُؤُؤُوب : اَقْبُؤُؤُؤَا. هَعْدَه قَمِ اَحْتَسَقِمْ وَتَمَدَحْ حَبْلَا هَسَعَهْلَمِ اِلْعَا وَتَعْدَحْ هُؤُؤُؤُؤَا فَهَقْبُؤُؤَا وَحَلْعَهْلَا \* 7. هَاَهْ : يَوْه لَا مَحَدَحْلَا اِلْعَا

- ❖ **ܠܢܥܡܐ:** ܐܢܝ ܕܢܝܢܐ ܠܐܝܬܝܢܐ. ܕܕܠܐ ܠܐܝܬܝܢܐ ܠܐܝܬܝܢܐ ❖  
 8. ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ. ܕܢܝܢܐ ܕܢܝܢܐ ❖ 9. ܐܢܝ ܕܢܝܢܐ ܕܢܝܢܐ  
 ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ. ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ❖ 10. ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ  
 ܕܢܝܢܐ ܕܢܝܢܐ ❖ 11. ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ  
 ܕܢܝܢܐ ܕܢܝܢܐ ❖ 12. ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ  
 ܕܢܝܢܐ ❖ 13. ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ  
 ❖ 14. ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ  
 ❖ 15. ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ

Translate into Syriac :

1. This is the son, let us kill him.
2. And the Romans fought against (ܕ) the Jews and subdued them.
3. And the king will draw near to this city and will take it and will destroy it with fire.
4. The prophet will be betrayed into the hands of the Romans, and they will kill him.
5. Thou hast destroyed us, but thou wilt not subdue us.
6. Ye are able to hear the commandments of the law, for ye have kept them.
7. I have caused you to dwell in the kingdom and have honoured you.
8. Ye have stirred me up that I should rule over the kingdom.
9. If I draw near to the city, the priests will lead me into their house and will kill me.
10. Gather them and destroy them with fire.
11. Send them away that they may find bread.
12. Hast thou found me? I have found thee.
13. Daughter, thy faith hath helped thee.
14. Beloved, I have sent you into the world.
15. My daughters, fear not; they shall persecute you that they may kill you, but they shall not find you.

## SECTION 21. IRREGULAR VERBS

Irregularity in the conjugation of verbs is generally produced by the presence in the stem of

- (a) A weak letter (ع or a guttural).
- (b) A vowel letter.
- <sup>1</sup>(c) Two identical consonants following one another.

The following classes are generally recognized :

- (a) Verbs whose first consonant is ع (ع" verbs).  
Verbs whose last letter is a guttural—ا, و, ي, or ه.
- (b) Verbs whose first letter is ل or ن (ل" and ن" verbs).  
Verbs whose second letter is ل, و, or ن (ل"و, و"و, and ن"و).
- Verbs whose third letter is ل or ن (ل"ل and ن"ن).
- (c) Verbs which have the last consonant and the middle one the same (double و verbs).

It is possible for a verb to be doubly irregular, though certain irregularities are never found together, e.g. if a verb beginning with ع has a vowel letter as its second radical, it does not share the irregularities of the ع" verbs.

## SECTION 22. ع" VERBS

As will have been already noticed in such words as عِلْمٌ, عَمَلٌ, the letter ع shows a tendency to become assimilated to the following consonant when no vowel-sound intervenes between

<sup>1</sup> Some grammarians attribute certain of the peculiarities of these verbs to the presence of a middle guttural in the original root, but European scholars usually explain them in other ways.

the two. The original effect of this assimilation was to double the second of the two letters, but in the modern pronunciation in vogue in India, the doubling of the consonant has disappeared and the previous vowel is lengthened in compensation.

This occurs in

(a) Impf. and Inf. Pe'al.

(b) Aph'el (throughout).

(c) Ettaph'al (throughout).

In the Imperative Pe'al the ٤ disappears altogether.

The following paradigm gives the Impf. Pe'al of ٤ = to go out :

	SINGULAR.	PLURAL.
3rd Masc.	يُخْرِجُ	يُخْرِجُونَ
„ Fem.	تُخْرِجِينَ, تُخْرِجِي	تُخْرِجْنَ
2nd Masc.	خُذْ	خُذُوا
„ Fem.	خُذِي	خُذْنَ
1st Com.	خُذُوا	خُذُوا

### Imperative.

Sing. Masc.	خُذْ
Sing. Fem.	خُذِي
Plur. Masc.	{ خُذُوا خُذُوا
Plur. Fem.	{ خُذْنَ خُذْنَ
Infinitive.	مُخْرِجًا

The Aph'el is פִּעֵל, and so conjugated regularly, and the Ettaph'al פִּעֵלְאֵל.

*Note.* The verb הָלַךְ (= rise) assimilates the ׀ as a פ"ע verb does the פ, e. g. Aph. הָלַעַךְ = raise.

### Vocabulary.

שָׁם = keep.	שָׁם = pour.
זָרָה = seed.	<sup>1</sup> שָׁם = draw.
חָדָל = husband.	פָּקַד = command.
פָּלַל = fall.	חַיָּה = alive.
שָׁם = go down (Impf. שָׁלָה).	שָׁם = oil.
שָׁם = take (Impf. שָׁמָה).	שָׁם = blow, arouse.
׀ = give (only used in the	שָׁם = defilement.
Impf. שָׁמָה).	שָׁם = fear.
שָׁם = cling to.	

### Exercise.

Translate into English :

1. פָּקַדְתָּ חַדְלָהּ וְשָׁמָה חָדָלְתָּהּ וְלֹא תַחֲדֶנָּה וְשָׁמָה תַּחֲדֶנָּה.
2. שָׁמָה חָדָלְתָּהּ וְשָׁמָה חָדָלְתָּהּ : וְלֹא תַחֲדֶנָּה.
3. וְשָׁמָה חָדָלְתָּהּ וְשָׁמָה חָדָלְתָּהּ : וְשָׁמָה חָדָלְתָּהּ.
4. וְשָׁמָה חָדָלְתָּהּ וְשָׁמָה חָדָלְתָּהּ : וְשָׁמָה חָדָלְתָּהּ.
5. וְשָׁמָה חָדָלְתָּהּ וְשָׁמָה חָדָלְתָּהּ : וְשָׁמָה חָדָלְתָּהּ.

<sup>1</sup> Impf. שָׁמָה.





which " guttural verbs are affected, having P'toḥo for 'Eḥoḥo in the Imperfect. " guttural verbs are affected as follows :

(a) In Pe'al :

(i) The Perfect of intransitive verbs has P'toḥo instead of R'boḥo.

(ii) The Imperfect and the Imperative of a few transitive verbs have P'toḥo instead of 'Eḥoḥo.

(iii) The Active Participle has P'toḥo instead of R'boḥo.

(b) The Ethpe'el has P'toḥo for R'boḥo.

(c) and (d) A similar change takes place in Pa'el and Aph'el.

Thus the Pe'al and Ethpe'el of שָׁמַע = hear, are as follows :

PE'AL	Perfect	שָׁמַע
	Imperfect	שֹׁמֵעַ
	Imperative	שִׁמַּע
	Infinitive	שְׁמֹעַ
	Participle Active	שֹׁמֵעַ
	„ Passive	שְׁמוּעָה

ETHPE'EL	Perfect	שָׁמַעַ
	Imperfect	שֹׁמֵעַ
	Imperative	שִׁמַּעַ
	Infinitive	שְׁמֹעַ
	Participle	שֹׁמֵעַ

The Pa'el and Ethpa'al of הָדָה = lead (in Pa'el = govern, in Ethpa'al = bear oneself).

PA'EL	Perfect	פָּדַן
	Imperfect	פִּדְּן
	Imperative	פִּדֵּן
	Infinitive	פִּדּוֹן
	Participle Active	פִּדְּן
	„ Passive	פִּדּוֹן

ETHPA'AL	Perfect	} Regular.
	Imperfect	
	Imperative	
	Infinitive	
	Participle	

APH'EL of פָּחַד = despise.

Perfect	פָּחַד
Imperfect	פִּחְדֵּךְ
Imperative	פִּחְדֵּךְ
Infinitive	פִּחְדוֹךְ
Participle Active	פִּחְדֵּךְ
„ Passive	פִּחְדוֹךְ

The word פִּחְדֵּךְ = be able, is best regarded as an Aph'el of this class in which the ף of the first syllable has been modified to ף.

### Vocabulary.

פָּדַן = Aph. record.	פָּדַן = be desolate.
פִּדְּן = be complete.	פִּדְּן = helper.
פִּדּוֹן = tree.	פִּדּוֹן = open.



in it the man whom he had made that he might till the ground.

3. Let us sing unto the king, and let us make mention of his name.

4. Hearken unto me, my brother, and open unto me the eyes of your heart.

5. He who hopes is justified, and he who is justified is made perfect, and he who is made perfect knows the glory of heaven.

6. It was said through (ع) the prophet I will dwell amongst you and will walk amongst you.

7. If there shall be found one righteous man, I will not make the city desolate.

8. Thou hast made me wonder at thy words.

9. Whosoever shall hear my word and do it, I will give to him to walk in the light of the kingdom.

10. Come ye out and bring out the sheep and the oxen, and let us sacrifice in the temple.

## SECTION 24. " VERBS

The peculiarities of this class of verbs are due to the fact that } when initial must have a full vowel, and that when preceded by a vowelless consonant it surrenders its vowel to that consonant and becomes quiescent. This affects all parts where the } is initial when preceded by a vowelless prefix such as ع or ه, and further makes changes in:

### (a) Pe'al.

In the Perfect the initial } always has َ, e. g. أَكَلَ.

In the Imperfect the first syllable is a long open one, and in verbs whose Impf. has ع in the second syllable the first vowel is َ, in those with ه it is ِ. Thus أَكَلَهُ = he will eat, but هَاكَلَهُ = he will say.

In the Imperative and the Participle Passive the vowel is ِ, e. g. أَكَلِي, أَكَلِي.

(b) Ethpe'el.

The ʾ of the preformative always carries a vowel. In parts which have no vowel in the regular verb, this vowel is <sup>ʾ</sup>, where the first radical has <sup>ʾ</sup> it is simply shifted back on to the ʾ, e. g.  $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$ ,  $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$ .

(c) Pa'el.

In the Impf., Part. and Inf. the ʾ surrenders its vowel to the preformative, e. g.  $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$  = oppress, Impf. Pa.  $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$ .

(d) Ethpa'al.

The ʾ surrenders its vowel to the ʾ of the preformative, e. g.  $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$  = be blackened.

N. B. This class of verb is rarely conjugated in the Ethpa'al, its place being taken by the Ethpe'el.

(e) In the extensive forms, Aph'el, Ettaph'al, Shaph'el, and Eshtaph'al, a further change takes place, the ʾ being replaced by ʾ (in one case, that of  $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$  = come, by ʾ), e. g.  $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$  = perish, Aph.  $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$  = destroy, Ettaph.  $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$  = be destroyed; the root  $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$ , only found verbally in Aph'el and Eshtaph'al, = to be behind, delay, Aph.  $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$ , Esht.  $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$ .

The following forms will serve to illustrate the principal peculiarities of these verbs :

Pe'al Perfect.

3rd Sing. Masc.	$\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$
„ „ Fem.	$\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$
2nd Sing. Masc.	$\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$

Imperfect.

3rd Sing. Masc	$\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$	$\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$
1st „ Com.	$\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$	$\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$

## Imperative.

Sing. Masc.	לִמְדֵּךְ	לִמְדֵּי
Participle Active		לִמְדָּךְ
„ Passive		לִמְדִּי
Infinitive	לִמְדוֹ	לִמְדֵּי

## Ethpe'el Perfect.

3rd Sing. Masc.	לִמְדָּךְ
„ „ Fem.	לִמְדִּי

## Imperfect.

3rd Sing. Masc.	לִמְדֶּךָ
2nd „ Fem.	לִמְדִּי
3rd Plur. Masc.	לִמְדֵּם

## Imperative.

Sing. Masc.	לִמְדֵּךְ
Infinitive	לִמְדוֹ
Participle	לִמְדָּךְ (f. לִמְדִּי)

## Pa'el Imperfect.

3rd Sing. Masc.	לִמְדֶּךָ	לִמְדֶּיךָ <sup>1</sup>
1st „ Com.	לִמְדֶּיךָ	לִמְדֶּיךָ
3rd Plur. Masc.	לִמְדֵּם	לִמְדֵּי
Infinitive	לִמְדוֹ	לִמְדֵּי
Participle Active	לִמְדָּךְ	לִמְדֵּי

<sup>1</sup> The verb לִמְדֶּיךָ = teach, is generally written without the ל' in those parts of the Pa'el that have a preformative. For the Pe'al of this verb the form לִמְדֵּי is used.

Ethpa'al Perfect.

3rd Sing. Masc.

אָהָרַם

Aph'el Perfect.

הָרַם

Ettaph'al Perfect.

הָרַם

## Vocabulary.

הָרַם = perish.

הָרַם = sleep (n.).

הָרַם = go (Impf. הָרַם).

הָרַם = teaching.

הָרַם = sleep (Pa. Causative).

הָרַם = one.

הָרַם = be constant (Ethpe'el).

הָרַם = bind.

הָרַם = oppress.

הָרַם = shed.

הָרַם = milk.

הָרַם = rib.

הָרַם = dog.

הָרַם = way.

הָרַם = mourn (Ethpe'el).

הָרַם = tomb.

## Exercise.

Translate into English :

1. הָרַם אֶת הָרַם וְהָרַם אֶת הָרַם \* 2. הָרַם הָרַם
3. הָרַם אֶת הָרַם \* 4. הָרַם אֶת הָרַם
5. הָרַם אֶת הָרַם \* 6. הָרַם אֶת הָרַם
7. הָרַם אֶת הָרַם \* 8. הָרַם אֶת הָרַם



- ܚܡܝܬܐ ܝܢܐܠܐ. ܬܡܥ ܝܢܐܠܐ ܬܠܡܐ. ܝܡܝܬܐ. 8. ܕܐܩܠܐ ܡܥܠܐ ܕܠܐ  
 ܐܦܝܕܐ ܝܡܝܬܐ. ܕܝܡܝܬܐ ܫܒܐ ܬܡܥ ܐܠܚܝܬܐ ܕܐܠܫܐ ܕܡܝܬܐ ܫܠܝܬܐ. ܝܡܝܬܐ  
 9. ܕܠܐ ܕܡܝܬܐ ܕܐܠܚܐ ܐܠܝܐ. ܕܠܐ ܕܡܝܬܐ ܕܐܠܚܐ ܐܠܝܐ. ܕܠܐ ܕܡܝܬܐ  
 ܕܐܠܚܐ. ܕܠܐ ܕܡܝܬܐ. ܕܠܐ ܕܡܝܬܐ. ܕܠܐ ܕܡܝܬܐ. ܕܠܐ ܕܡܝܬܐ. ܕܠܐ ܕܡܝܬܐ. ܕܠܐ ܕܡܝܬܐ.  
 ܕܠܐ ܕܡܝܬܐ. ܕܠܐ ܕܡܝܬܐ. ܕܠܐ ܕܡܝܬܐ. ܕܠܐ ܕܡܝܬܐ. ܕܠܐ ܕܡܝܬܐ. ܕܠܐ ܕܡܝܬܐ.  
 ܕܠܐ ܕܡܝܬܐ. ܕܠܐ ܕܡܝܬܐ. ܕܠܐ ܕܡܝܬܐ. ܕܠܐ ܕܡܝܬܐ. ܕܠܐ ܕܡܝܬܐ. ܕܠܐ ܕܡܝܬܐ.

Translate into Syriac :

1. Hear the law and keep it, lest ye perish in the way of the desert.
2. Hear my voice and I will teach you the way of righteousness.
3. When ye eat the flesh of oxen, ye shall shed the blood on the earth.
4. Let us hold fast that which we have received, lest we fall.
5. Let me not mourn, and let not my enemies oppress me.
6. Flee and do not delay, for he who delays shall perish.
7. I have fed you on milk, because ye are not able to eat flesh.
8. And they seized the prophet and bound him and brought him to the king. And the king said to the prophet, 'Why dost thou teach evil? If the people hear thy teaching, they will mourn and will not be able to fight; and thou shalt shed the blood of men, and by thy word the whole city shall be destroyed'. And the prophet said, 'The word which I speak is true, and I cannot restrain it'.

## SECTION 25. ܐ VERBS

Verbs whose initial radical is ܐ very closely resemble those that begin with ܕ. The ܐ requires a full vowel or else quiesces.

In the Perfect, Imperative and Part. Pass. Pe'al an ܐ is sometimes prefixed. In Impf. and Inf. Pe'al the ܐ is replaced by ܕ.

In the Part. Act. Pe'al and in the Pa'el the ܐ does not surrender its vowel to a prefix, ܐܝܬܐ, but ܐܝܬܐ.

The two verbs ʾ = sit, and ʾ = know, are irregular, losing the ʾ in the Impf. Pe'al and related parts, and taking R'boço as the preformative.

Two verbs, ʾ = suck, and ʾ = wail, retain the ʾ in the Aph'el, ʾ and ʾ.

Thus the following forms will serve as a guide to conjugation :

Pe'al. (All verbs of this class have the form of intransitive verbs.)

Perfect	ʾ(ʾ)	ʾ(ʾ)	ʾ(ʾ)
Imperfect	ʾ	ʾ	ʾ
Imperative	ʾ(ʾ)	ʾ	ʾ
Infinitive	ʾ	ʾ	ʾ
Participle Active	ʾ	ʾ	ʾ
„ Passive	ʾ(ʾ)	ʾ(ʾ)	ʾ(ʾ)

Ethpe'el. ʾ

Pa'el and Ethpa'al are regular.

Aph'el. ʾ ʾ

Ettaphal. ʾ (ʾ)

## Vocabulary.

ʾ = be anxious.	ʾ = inherit.
ʾ = mind.	ʾ = around (with suffixes as attached to a plural noun).
ʾ = be heavy, be honoured.	ʾ = or.



said to the prophet, Why am I not honoured in thy teaching? And the prophet said to the king, Unless thou keep the law, thou shalt not be honoured by the King of Kings, and He will not cause thee to inherit the land of thy fathers. And the king sent the prophet to his house, and took counsel with the priests that he might be burned with fire.

# SECTION 26. ㄴ VERBS

These verbs also exhibit peculiarities which are due to the character of the letter ㄴ, which must have a full vowel or be quiescent, and surrenders its vowel to a preceding vowelless consonant. The Pa'el and the Ethpa'al are regular; in the other conjugations the root is practically monosyllabic.

In the Pe'al Perfect the radical vowel is ㅏ, except in ㅏ = to put on (of shoes). In the Imperfect the vowel is ㅓ, in ㅓ, ㅏ. In those persons that have a vocalic affirmative, however, the ㅏ reappears. In the Imperative and the Infinitive the vowel is ㅓ. The Act. Part. is regular in the Masc. Sing., but the stem becomes monosyllabic in the Fem. Sing. and in the Plur. In Ethpe'el, Aph'el, and Ettaph'al, the root becomes monosyllabic, retaining the usual vowels.

The following forms will serve as illustrations :

Pe'al Perfect	ㅏ
Imperfect, 3rd Sing. Masc.	ㅓ
„ „ Plur.	ㅓ
Imperative	ㅓ
Infinitive	ㅓ
Participle Active	ㅓ, ㅓ
„ Passive	ㅓ

The verb **נָתַן** = give, is treated like an **נ"ן** verb in the Perf. Pe'al. For the Imperfect the root **נָתַן** is used. In the Imperative, Infinitive, and Participles, the verb is conjugated like **נָתַן**, and in the Ethpe'el like an ordinary **נ"ן** verb.

سَأَلَ = ask, Ethpe'el, refuse,	يُعِدُّ = give.
Aph'el, ask, grant.	يُعَدُّ = gift.
يَسْلَمُ = be good.	يُسْأَلُ = anger.
يُسَلِّمُ = friend.	يُسَلِّمُ = cease, impersonal =
يُسَلِّمُ = lacking in (followed	weary.
by (مَع).	يُسَلِّمُ = loaf.
يُسَلِّمُ = wealth.	يُسَلِّمُ = wisdom.
يُسَلِّمُ = stretch out.	يُسَلِّمُ = be old.
يُسَلِّمُ = night.	يُسَلِّمُ = sandal.
يُسَلِّمُ = be evil.	يُسَلِّمُ = preach (Aph.).
يُسَلِّمُ = three.	

Translate into English :

[illegible]

<sup>1</sup> **دڤ** is used in the modern dialect among the mountains of Diarbekr.



SECTION 27.  $\text{ע"ו}$  VERBS

These are verbs which resemble the last class in being practically monosyllabic in their root. In place of the middle consonant a vowel appears, and the peculiarities of these verbs are best explained by assuming this vowel to have been originally  $\text{ע}$ . It should be remarked, however, that there are no longer any verbs in use which show the  $\text{ע}$  in the Perfect Pe'al, for verbs in which  $\text{ע}$  appears as a consonant may be treated as regular. Such a verb is  $\text{שׂוּׁ}$  = rejoice.

The  $\text{ע"ו}$  verbs proper exhibit the following peculiarities:

Pe'al. In the Perfect the medial vowel is  $\text{ו}$ , except in the verb  $\text{מָׁו}$  = die, which retains the  $\text{ע}$  throughout the Perfect.

In the Imperfect and Imperative the vowel is  $\text{ע}$ , except in  $\text{פָּׁׁ}$  = put, where the vowel is  $\text{א}$  in these parts.

In the Infinitive the vowel is  $\text{ו}$ , and the preformative  $\text{ו}$  is used.

In the Participle the normal vocalization of the Masc. Sing. is so strong that an  $\text{י}$  is introduced to preserve it. In the Fem. Sing. and the Plural this changes to  $\text{ע}$ .

In the Participle Passive the vowel is  $\text{א}$ .

Ethpe'el. Properly speaking does not exist in these verbs, its place being taken by the Ettaph'al.

Pa'el and Ethpa'al. The middle radical appears as  $\text{א}$ , and the verbs are conjugated regularly.

Aph'el. In the Perfect and Imperative (and the 1st Sing. Impf.) the radical vowel is  $\text{א}$ , and the preformative vowel  $\text{ו}$ . In other parts the preformative has no vowel.

Ettaph'al. This conjugation is regularly formed from the Aph'el, and there is no vowel between the preformative and the stem.

The following paradigm will serve to illustrate what has been



said. It will be noted that no alternative forms are given, as they can be readily deduced from the more usual ones. The paradigm is that of the verb **رَمَ** = rise, the irregular forms of **رَمَى** and **رَمَوْا** are also indicated.

PE'AL.

Perfect.

	SINGULAR.		PLURAL.	
3rd Masc.	رَمَ	رَمَى	رَمَوْا	رَمَوْا
„ Fem.	رَمَتْ	رَمَتِ	رَمَتْنَ	رَمَتْنَ
2nd Masc.	رَمْتُمُ	رَمْتُمُ	رَمْتُمُ	رَمْتُمُ
„ Fem.	رَمْتُمُ	رَمْتُمُ	رَمْتُمُ	رَمْتُمُ
1st Com.	رَمْتُمُ	رَمْتُمُ	رَمْتُمُ	رَمْتُمُ

Imperfect.

3rd Masc.	يَرْمِي	يَرْمِي	يَرْمِي	يَرْمِي
„ Fem.	يَرْمِي	يَرْمِي	يَرْمِي	يَرْمِي
2nd Masc.	يَرْمِي	يَرْمِي	يَرْمِي	يَرْمِي
„ Fem.	يَرْمِي	يَرْمِي	يَرْمِي	يَرْمِي
1st Com.	يَرْمِي	يَرْمِي	يَرْمِي	يَرْمِي

Imperative.

Masc.	رَمِ	رَمِ	رَمِ	رَمِ
Fem.	رَمِي	رَمِي	رَمِي	رَمِي

Infinitive. رَمَى

Participle.

Active.	رَمِي	رَمِي
Passive.	رَمِي	رَمِي

## APH'EL.

## Perfect.

	SINGULAR.	PLURAL.
3rd Masc.	اَقَامَ	اَقَامُوا
„ Fem.	اَقَامَتْ	اَقَامْنَ
2nd Masc.	اَقَمْتَ	اَقَمْتُمْ
„ Fem.	اَقَمْتِ	اَقَمْتُنَّ
1st Com.	اَقَمْنَا	اَقَمْنَا

## Imperfect.

3rd Masc.	يَقِمُ	يَقِمُونَ
„ Fem.	اَقِمِ	يَقِمْنَ
2nd Masc.	اَقِمْ	اَقِمُوا
„ Fem.	اَقِمِي	اَقِمْنَ
1st Com.	اَقِمْنَا	يَقِمْنَا

## Imperative.

Masc.	اَقِمْ	اَقِمُوا
Fem.	اَقِمِي	اَقِمْنَ

## Infinitive.

اِقَامَةٌ

## Participle.

Active.	مَقِمٌ
Passive.	مَقْمٌ

ETTAPH'AL.

Perfect.	قَامَ
Imperfect.	يَقُمُ
Imperative.	قُمْ
Infinitive.	قُمًّا
Participle.	قَامٍ

PA'EL פֶּאֵל.

ETHPA'AL *ḥōl'*.

## Vocabulary.

فَدِهْ = become tasteless.	وُ = wander.
عُ = tread on.	وُم = be high.
نُ = look at.	مَم هَمْ = other than.
لُ = curse.	لُ = but.
مُ = despise.	أُ = shake.
مَم هَمْ = foundation.	مَم هَمْ = revelation.
حُ = impulse, moving force.	نُ = rest.
رُ = (followed by رُ) to be	لُ = repent.
valuable for.	لُ = gate.
قُ = judge.	لُ = creator.
مَم = vision.	مَم = be brought down (Ethpa.).

### Exercise.

Translate into English :

- I. <sup>١</sup> قَدْ كُنَّا لَافِقِينَ. دَعَيْنَا لَكَ: حَقَبَمْ لَا إِلَهَ إِلَّا هُوَ  
<sup>٢</sup> لَافِقًا مَعَ قَوْمٍ اتَّخَذُوا آلَهُمُ الْبَتَّةَ مُبْتَدِعِينَ ۖ لَا يَخْلُقُونَ شَيْئًا  
<sup>٣</sup> فَيُدْخِلُهُمْ قَبْرًا وَلَا يَخْرُجُهُمْ مِنْهُ. دَعَيْنَا  
<sup>٤</sup> كَذِبًا ۖ يُدْعَوْنَ إِلَىٰ ذِكْرِ اللَّهِ تَطَوُّعًا ۖ وَحُضِرُوا لَهَا عِثْرًا



## SECTION 28. DOUBLE 𐤀 VERBS

Like the preceding, this class consists of verbs which often appear as monosyllabic stems. In those parts where both the second and the third radical of the regular verb carry vowels both are written, and the root resumes its trilateral form, the only exception to this is the Act. Part. Pe'al, which appears to be formed after the analogy of the 𐤍𐤀 verbs with an 𐤀. The Ethpe'el also generally has the second radical written twice. In those Semitic languages which have a means of indicating a doubled letter, the doubling of this radical is shown in all parts, but in Syriac it is no longer represented, and in pronunciation in India has fallen out. The vowels normally are those of the regular verb, Pe'al.

The vowel of the Perfect is always 𐤀. That of the Imperfect is either 𐤁 or 𐤂; in one case, 𐤁𐤀 = wander, it is 𐤂. There is one point in this connexion that should be noted. The 𐤁 was originally not an U but an O, as in the regular verb, and is still shown as such in the East Syrian writing. This constitutes a difference between this and the preceding class of verbs.

The Imperative is formed directly from the Imperfect.

The Active Participle, as already indicated, has an 𐤀 inserted in the Masc. Sing., but this disappears in the Fem. and in the Plur.

The Passive Participle has the second radical written twice, and is regular in form.

The Ethpe'el is regular in form, though some scribes write the 2nd Sing. Fem. and the 2nd and 3rd Plur. without repeating the second radical.

The Pa'el and Ethpa'al are regular in form.

In the Aph'el and Ettaph'al the second radical is only written once.

These peculiarities may be illustrated by the following forms :

## PE'AL.

## Perfect.

	SINGULAR.	PLURAL.
3rd Masc.	כָּרָא	כָּרְאוּ
„ Fem.	כָּרְאָה	כָּרְאוּ
2nd Masc.	כָּרָה	כָּרְאוּ
„ Fem.	כָּרְאָה	כָּרְאוּ
1st Com.	כָּרְאוּ	כָּרְאוּ

## Imperfect.

3rd Masc.	יִכְרֹא	יִכְרְאוּ
„ Fem.	יִכְרֹא	יִכְרְאוּ
2nd Masc.	יִכְרֹא	יִכְרְאוּ
„ Fem.	יִכְרֹא	יִכְרְאוּ
1st Com.	יִכְרְאוּ	יִכְרְאוּ

## Imperative.

Masc.	כְּרֹא	כְּרְאוּ
Fem.	כְּרֹא	כְּרְאוּ

## Participle.

Active.	כֹּרֵא	כֹּרְאִים
Passive.		כֹּרְאִים

## Infinitive.

כְּרֹא

APH'EL.

Perfect.

	SINGULAR.	PLURAL.
3rd Masc.	כָּרָה	כָּרְוּ
„ Fem.	כָּרְתָּ	כָּרְתֶּנּוּ
2nd Masc.	כָּרָה	כָּרְוּ
„ Fem.	כָּרְתָּ	כָּרְתֶּנּוּ
1st Com.	כָּרְנוּ	כָּרְנוּ

Imperfect.

כָּרֵה      כָּרְוֶה

Imperative.

כָּרֵה      כָּרְוֵה

Participle.

Active.      כָּרֵה      כָּרְוֶה

Passive.      כָּרֵה      כָּרְוֶה

Infinitive.      כָּרְוֶה

ETTAPH'AL      כָּרְוֶה

Vocabulary.

כָּרָה = plunder.

כָּרָה = spit.

כָּרָה = bruise, trample.

כָּרָה = nest.

כָּרָה = be warm, Aph'el = love.

כָּרָה = cover (Aph'el).

כָּרָה = love, be merciful to.

כָּרָה = be despised.

כָּרָה = sick.

כָּרָה = show mercy to.

כָּרָה = be, firm, Aph'el = believe.

כָּרָה = enter.





4. And the king said unto the men of the city, If ye do not bring into my house the gold which is in your temple, I will send men who shall plunder your city. 5. And when the sun arose and was hot, the tree perished. 6. Enter into our house and break bread with us. 7. I believe that thou art able to do that which thou hast promised. 8. And the prophet reprov'd the king because he had taken his brother's wife. 9. And the vision which he saw was like a great sheet coming down from heaven. 10. And they brought the Apostle into the house of the priest, and they spat upon him, and he was despised in their eyes.

## SECTION 29. 𐤀 AND 𐤁 VERBS

There are a few verbs in Syriac which end in 𐤀 which come under the heading of 𐤀 guttural verbs. Such is 𐤀𐤁, already used. But in the great majority of cases the 𐤀 is really only a vowel letter, and in these verbs the last radical may be regarded as a vowel, which under certain circumstances becomes consonantal. The letter used to convey this vowel is either 𐤀 or 𐤁. The various changes as they are affected by the different affirmatives in the different inflexions are as follows:

**Pe'al.**

The inflexion varies as the verb is of a transitive or an intransitive nature. In the 3rd Sing. of transitive verbs the vowel is 𐤀, and the Fem. has no vowel on the first syllable. In the 1st Sing. the vowel is 𐤁, and again there is no vowel on the first radical. In the other persons the vowel is 𐤀, and is followed in the 3rd Masc. Plur. by 𐤁, and in the other persons by 𐤀, these letters being treated as consonants.

In the intransitive forms the third radical is represented by 𐤀, and this is consonantal in the 3rd Sing. Fem. and vocalic elsewhere.

In the Imperfect the last radical appears as the vowel  $\text{ʔ}^{\text{h}}$ , except in the 2nd and 3rd Masc. Plur., where it coalesces with the affirmative to make  $\text{ʔ}^{\text{h}}$ . This, however, was not originally U but O, and is still so indicated in the Chaldean system of vowels. In the 2nd and 3rd Fem. Plur. a consonantal  $\text{ʔ}^{\text{h}}$  appears.

In the Imperative the Masc. Plur. resembles the 3rd Plur. Masc. of the Perfect. In the other parts  $\text{ʔ}^{\text{h}}$  appears, vocalic in the Masc. Sing., consonantal elsewhere.

The Infinitive ends in  $\text{ʔ}^{\text{h}}$ .

In the Active Participle the Masc. Sing. ends in  $\text{ʔ}^{\text{h}}$ ; in the Fem. Sing. and the Plural the third radical is represented by  $\text{ʔ}^{\text{h}}$ , which is consonantal in the Feminine, and in the Masc. Plur. takes the form of  $\text{ʔ}^{\text{h}}$ .

In the Passive Participle the same endings are found, but the absence of an unchangeable vowel in the first syllable is met by the insertion of a  $\text{ʔ}^{\text{h}}$  in the Feminine.

### Other Conjugations.

All other Perfects end as the Perfect Pe'al of the intransitive form. In the same way all other Imperfects resemble the Imperfect Pe'al in their terminations. The same remark may be made of the Imperatives, Participles, and the Infinitives, except that the Masc. Sing. of the Imperative Ethpe'el ends in  $\text{ʔ}^{\text{h}}$ , of the rest in  $\text{ʔ}^{\text{h}}$ .

These remarks may be illustrated by the following paradigm:

PE'AL.				
Perfect.	SINGULAR.		PLURAL.	
3rd Masc.	$\text{ʔ}^{\text{h}}$	$\text{ʔ}^{\text{h}}$	$\text{ʔ}^{\text{h}}$ <sup>1</sup>	$\text{ʔ}^{\text{h}}$
,, Fem.	$\text{ʔ}^{\text{h}}$	$\text{ʔ}^{\text{h}}$	$\text{ʔ}^{\text{h}}$ <sup>1</sup>	$\text{ʔ}^{\text{h}}$

<sup>1</sup> For the sake of brevity the alternative forms in  $\text{ʔ}^{\text{h}}$  and  $\text{ʔ}^{\text{h}}$  are omitted in the paradigm of these verbs.

**Perfect.**

	SINGULAR.		PLURAL.	
2nd Masc.	וְכָסַם	סָבַם	וְכָסְוּ	סָבְוּ
„ Fem.	וְכָסְתָּ	סָבַתְּ	וְכָסְתֶּם	סָבַתְּם
1st Com.	וְכָסְנוּ	סָבְנוּ	וְכָסְתֶּם	סָבַתְּם

**Imperfect.**

3rd Masc.	יִכְסֶּה	יִסְבֶּה
„ Fem.	יִכְסֶּה	יִסְבֶּה
2nd Masc.	יִכְסֶּה	יִסְבֶּה
„ Fem.	יִכְסֶּה	יִסְבֶּה
1st Com.	יִכְסֶּה	יִסְבֶּה

**Imperative.**

Masc.	וְכַסֵּה	וְסַבֵּה
Fem.	וְכַסִּי	וְסַבִּי

**Infinitive.**

כֹּסֵם

**Participle.**

Active Masc.	וְכָסֵם	וְסָבֵם
„ Fem.	וְכָסְתָּ	וְסָבַתְּ
Passive Masc.	וְכָסֵם	וְסָבֵם
„ Fem.	וְכָסְתָּ	וְסָבַתְּ

ETHPE'EL.

**Perfect.**

3rd Masc.	יִכְסֶּה	יִסְבֶּה
„ Fem.	יִכְסֶּה	יִסְבֶּה

**Perfect.**

	SINGULAR.	PLURAL.
2nd Masc.	كَتَبَ	كَتَبُوا
„ Fem.	كَتَبَتْ	كَتَبْنَ
1st Com.	كَتَبُوا	كَتَبُوا

**Imperfect.**

3rd Masc.	يَكْتُبُ	يَكْتُبُونَ
„ Fem.	تَكْتُبُ	تَكْتُبْنَ
2nd Masc.	تَكْتُبُ	تَكْتُبُونَ
„ Fem.	تَكْتُبُ	تَكْتُبْنَ
1st Com.	يَكْتُبُوا	يَكْتُبُونَ

**Imperative.**

Masc.	اَكْتُبْ	اَكْتُبُوا
Fem.	اَكْتُبِي	اَكْتُبْنَ

**Participle.**

Masc.	كَاتِبٌ	كَاتِبُونَ
Fem.	كَاتِبَةٌ	كَاتِبَاتٌ

**Infinitive.**

كَاتِبَةٌ

## PA'EL.

**Perfect.**

3rd Masc.	وَقَّعَ	وَقَّعَهُ
„ Fem.	وَقَّعَتْ	وَقَّعَتْ
2nd Masc.	وَقَّعَ	وَقَّعُوا
„ Fem.	وَقَّعَتْ	وَقَّعْنَ
1st Com.	وَقَّعُوا	وَقَّعُوا

**Imperfect.**

	SINGULAR.	PLURAL.
3rd Masc.	يَكْتُبُ	يَكْتُبُونَ
„ Fem.	تَكْتُبِينَ	تَكْتُبْنَ
2nd Masc.	تَكْتُبُكَ	تَكْتُبُكُمْ
„ Fem.	تَكْتُبُكِ	تَكْتُبُكُنَّ
1st Com.	نَكْتُبُكَ	نَكْتُبُكُمْ

**Imperative.**

Masc.	كْتُبْ	كْتُبْ
Fem.	كْتُبِي	كْتُبْنَ

**Infinitive.**

كَتْبٌ

**Participle.**

Active Masc.	كَاتِبٌ	كَاتِبِينَ
„ Fem.	كَاتِبَةٌ	كَاتِبَاتٌ
Passive Masc.	مَكْتُوبٌ	مَكْتُوبِينَ
„ Fem.	مَكْتُوبَةٌ	مَكْتُوبَاتٌ

**ETHPA'AL.**

**Perfect.**

3rd Masc.	كَتَبَ	كَتَبُوا
„ Fem.	كَتَبَتْ	كَتَبْنَ
2nd Masc.	كَتَبْتَ	كَتَبْتُمْ
„ Fem.	كَتَبْتِ	كَتَبْتُنَّ
1st Com.	كَتَبْنَا	كَتَبْنَا

**Imperfect.**

	SINGULAR.	PLURAL.
3rd Masc.	يَكْتُبُ	يَكْتُبُونَ
„ Fem.	تَكْتُبُ	تَكْتُبْنَ
2nd Masc.	تَكْتُبُ	تَكْتُبُونَ
„ Fem.	تَكْتُبُ	تَكْتُبْنَ
1st Com.	يَكْتُبُوا	يَكْتُبُوا

**Imperative.**

Masc.	اَكْتُبْ	اَكْتُبُوا
Fem.	اَكْتُبِي	اَكْتُبْنَ

**Infinitive.**

كَاتِبٌ

**Participle.**

Masc.	كَاتِبٌ	كَاتِبٌ
Fem.	كَاتِبَةٌ	كَاتِبَةٌ

## APH'EL.

**Perfect.**

3rd Masc.	كَاتَبَ	كَاتَبَ
„ Fem.	كَاتَبَتْ	كَاتَبَتْ
2nd Masc.	كَاتَبَ	كَاتَبُوا
„ Fem.	كَاتَبَتْ	كَاتَبْنَ
1st Com.	كَاتَبُوا	كَاتَبُوا



# Imperfect.

	SINGULAR.	PLURAL.
3rd Masc.	يَكْتُبُ	يَكْتُبُونَ
„ Fem.	تَكْتُبُ	تَكْتُبْنَ
2nd Masc.	تَكْتُبُ	تَكْتُبُونَ
„ Fem.	تَكْتُبُ	تَكْتُبْنَ
1st Com.	يَكْتُبُوا	يَكْتُبُوا

# Imperative.

Masc.	اَكْتُبْ	اَكْتُبُوا
Fem.	اَكْتُبِي	اَكْتُبْنَ

# Infinitive.

كَتْبٌ

# Participle.

Active Masc.	كَاتِبٌ	كَاتِبُونَ
„ Fem.	كَاتِبَةٌ	كَاتِبَاتٌ
Passive Masc.	مَكْتُوبٌ	مَكْتُوبُونَ
„ Fem.	مَكْتُوبَةٌ	مَكْتُوبَاتٌ

# ETTAPH'AL.

# Perfect.

3rd Masc.	كَتَبَ	كَتَبُوا
„ Fem.	كَتَبَتْ	كَتَبْنَ
2nd Masc.	كَتَبْتَ	كَتَبْتُمْ
„ Fem.	كَتَبْتِ	كَتَبْتُمْ
1st Com.	كَتَبُوا	كَتَبُوا

**Imperfect.**

	SINGULAR.	PLURAL.
3rd Masc.	לֹאֲזַחַל	לֹאֲזַחֻם
„ Fem.	לֹאֲזַחִי	לֹאֲזַחֵם
2nd Masc.	לֹאֲזַחֶיךָ	לֹאֲזַחֵיכֶם
„ Fem.	לֹאֲזַחֵיךָ	לֹאֲזַחֵיכֶם
1st Com.	לֹאֲזַחֵנוּ	לֹאֲזַחֵם

**Imperative.**

Masc.	לֹאֲזַחֵךְ	לֹאֲזַחֻם
Fem.	לֹאֲזַחִי	לֹאֲזַחֵם

**Infinitive.**

לֹאֲזַחֵם

**Participle.**

Masc.	לֹאֲזַחֵם	לֹאֲזַחֵם
Fem.	לֹאֲזַחִי	לֹאֲזַחֵם

The following forms of the verb לָּ should be noted: Pe'al Impf. לֹאֲזַחֵךְ; Imper. לָּ; Aph'el לֹאֲזַחֵךְ; Ettaph'al לֹאֲזַחֵךְ.

**Vocabulary.**

לָּ = throw.	לָּ = create.
לָּ = see.	לָּ = grain.
לָּ = ask, demand.	לָּ = reveal.
לָּ = loose, destroy, begin, settle.	לָּ = accuse.
לָּ = fill, fulfil (Pe'al, Pa'el, Shaph'el).	לָּ = be glad.
לָּ = prophesy (Ethpa'al).	לָּ = call, read.

מַעַל = show (Pa'el).	בָּנָה = build.
פָּלַח = turn aside (Pa'el).	בָּא = come.
וַחַל = be like, Pa'el, liken.	הִפְלִיחַ = be pleasing.
סָלַח = mustard.	פָּדָה = deliver.
שָׂנֵא = hate.	הִשְׁכֵּחַ = be drunk.
חָלַל = answer.	חָלַל = fault, cause.
אֵלִיָּהוּ = Elijah.	אֵלִישָׁה = Elisha.
חֵנוֹךְ = Enoch.	

### Exercise.

Translate into English :

1. הִפְלִיחַ לִי אֱלֹהִים. וְלִי שָׁמַיָּא דְּלִי חֲכָמִים. פָּלַח בְּמַעַל לִי.
2. וְכָל חֲכָמִים וְכָל חֲכָמִים וְכָל חֲכָמִים. וְכָל חֲכָמִים וְכָל חֲכָמִים.
3. וְכָל חֲכָמִים וְכָל חֲכָמִים. וְכָל חֲכָמִים וְכָל חֲכָמִים.
4. וְכָל חֲכָמִים וְכָל חֲכָמִים. וְכָל חֲכָמִים וְכָל חֲכָמִים.
5. וְכָל חֲכָמִים וְכָל חֲכָמִים. וְכָל חֲכָמִים וְכָל חֲכָמִים.
6. וְכָל חֲכָמִים וְכָל חֲכָמִים. וְכָל חֲכָמִים וְכָל חֲכָמִים.
7. וְכָל חֲכָמִים וְכָל חֲכָמִים. וְכָל חֲכָמִים וְכָל חֲכָמִים.
8. וְכָל חֲכָמִים וְכָל חֲכָמִים. וְכָל חֲכָמִים וְכָל חֲכָמִים.
9. וְכָל חֲכָמִים וְכָל חֲכָמִים. וְכָל חֲכָמִים וְכָל חֲכָמִים.
10. וְכָל חֲכָמִים וְכָל חֲכָמִים. וְכָל חֲכָמִים וְכָל חֲכָמִים.

Translate into Syriac :

1. Let the women be believers, and let them not be speakers of evil.
2. We have begun to build the temple, and we seek that it should be like the house of a great king.
3. Truth was revealed in the flesh, that in it all men might see its glory.
4. In six days was the earth created, and in six days was the heaven and all that is in it completed.
5. And the women cast stones from the house, and they fell upon the head of the king, and he died.
6. Show me all that is in thy house, that I may see it.
7. And the priest said unto the woman, If thou readest this book I will cast thee out of the city.
8. And the woman answered and said to the king, Give me that which I seek of thee and I will show thy praise.
9. If ye do not fulfil righteousness, I will hate your offerings and will despise your gifts.
10. I find no fault in this man, of all the things of which ye accuse him. I will therefore loose him.

## SECTION 30. PRONOMINAL SUFFIXES ATTACHED TO VERBS ܐܝܢ

Suffixes are attached in the ordinary way to those parts of these verbs which end in consonants. With vocalic terminations, however, there are some variations. As in the paradigm of the verb itself, the last radical appears as a vowel letter, or as a simple vowel.

In Perfects ending in ܐ the 3rd Sing. Masc. has ܐ, in the 3rd Plur. Masc. an ܐ is inserted, and the ܐ of the Masc. is vocalized. After the ܐ of the 3rd Fem. Plur. a ܐ is inserted.

In Perfects ending in ܐ, this letter becomes consonantal, except with the suffixes of the 2nd Plur., and the suffixes are attached as usual,

In all Imperfects the <sup>^</sup> is retained as a connecting vowel, and is written <sup>^</sup>.

In the Imperative the suffixes are attached in the same way as in the Perfect, with certain exceptions which can be noted from the paradigm given below.

In the Infinitive Pe'al the last radical appears as a consonantal <sup>^</sup>, and the suffixes are attached as to the regular verb.

The following forms will serve to illustrate these points :

Suffixes attached to the Perfect :

	3rd SING. MASC.		2nd SING. MASC.
	Pe'al.	Pa'el.	
1st Com. Sing.	وَصَلَّ	وَصَلَّ	وَصَلَّ
2nd Masc.	وَصَلَّ	وَصَلَّ	—
„ Fem.	وَصَلَّ	وَصَلَّ	—
3rd Masc.	وَصَلَّ	وَصَلَّ	وَصَلَّ
„ Fem.	وَصَلَّ	وَصَلَّ	وَصَلَّ
1st Com. Plur.	وَصَلَّ	وَصَلَّ	وَصَلَّ
2nd Masc.	وَصَلَّ	وَصَلَّ	—
„ Fem.	وَصَلَّ	وَصَلَّ	—

	1 3rd PLUR. MASC.		1 3rd PLUR. FEM.	
1st Com. Sing.	وَصَلَّ	وَصَلَّ	وَصَلَّ	وَصَلَّ
2nd Masc.	وَصَلَّ	وَصَلَّ	وَصَلَّ	وَصَلَّ
„ Fem.	وَصَلَّ	وَصَلَّ	وَصَلَّ	وَصَلَّ

<sup>1</sup> As in the case of the regular verb, alternative forms are found with <sup>^</sup> and <sup>^</sup> inserted.

	<sup>1</sup> 3rd PLUR. MASC.		<sup>1</sup> 3rd PLUR. FEM.	
3rd Masc.	وَمَلَأُوهُ	وَمَلَأُوهُ	وَمَلَأُوهُ	وَمَلَأُوهُ
„ Fem.	وَمَلَأُوهَا	وَمَلَأُوهَا	وَمَلَأُوهُنَّ	وَمَلَأُوهُنَّ
1st Com. Plur.	وَمَلَأُونَا	وَمَلَأُونَا	وَمَلَأُونَا	وَمَلَأُونَا
2nd Masc.	وَمَلَأُوهُمَا	وَمَلَأُوهُمَا	وَمَلَأُوهُمَا	وَمَلَأُوهُمَا
„ Fem.	وَمَلَأُوهُمَا	وَمَلَأُوهُمَا	وَمَلَأُوهُمَا	وَمَلَأُوهُمَا

Suffixes attached to the Imperfect :

	3rd SING. MASC.
1st Com. Sing.	نَمَلَأُ
2nd Masc.	تَمَلَأُ
„ Fem.	تَمَلَأُ
3rd Masc.	يَمَلَأُ
„ Fem.	يَمَلَأُ
1st Com. Plur.	نَمَلَأُ
2nd Masc.	تَمَلَأُ
„ Fem.	تَمَلَأُ

Suffixes attached to the Imperative :

	MASC.	SING.	FEM.	MASC.	FEM.
	Pe'al.	Pa'el.	SING.	PLUR.	PLUR.
1st Com. Sing.	وَمَلَأْ	وَمَلَأْ	وَمَلَأِي	وَمَلَأُوا	وَمَلَأِي
3rd Masc.	وَمَلَأْهُ	وَمَلَأْهُ	وَمَلَأِي	وَمَلَأُوا	وَمَلَأِي
„ Fem.	وَمَلَأِي	وَمَلَأِي	وَمَلَأِي	وَمَلَأُوا	وَمَلَأِي
1st Com. Plur.	وَمَلَأْ	وَمَلَأْ	وَمَلَأِي	وَمَلَأُوا	وَمَلَأِي

<sup>1</sup> As in the case of the regular verb, alternative forms are found with **مَلَأَ** and **مَلَأَ** inserted.

## SECTION 31. NOMINAL STEMS WITH VOCALIC ENDINGS

There are a large number of stems which end in a vowel, and exhibit certain peculiarities in declension. These arise from the fact that the vowel letter appears as a pure vowel before a consonant, and as a consonant before a vowel. This applies to nouns whose stem ends in A, I, or U. The most numerous class of this type of verb is that of the feminine abstract nouns in I and U. There are also many adjectives of participial form, and a few feminine nouns ending in  $\text{كُلٌّ}$ . These last are peculiar in the fact that in the plural a consonantal  $\text{ك}$  appears. The following forms will serve to illustrate the declension of these nouns : <sup>1</sup>

### A. Nouns with movable vowels of the first class.

	MASCULINE.		FEMININE.	
	<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
Absolute	كُلٌّ	كُلٌّ	كُلٌّ	كُلٌّ
Emphatic	كُلٌّ	كُلٌّ	كُلٌّ	كُلٌّ
Construct	كُلٌّ	كُلٌّ	كُلٌّ	كُلٌّ

### B. Nouns with movable vowels of the second class.

	MASCULINE.		FEMININE.	
	<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
Absolute	كُلٌّ	كُلٌّ	كُلٌّ	كُلٌّ
Emphatic	كُلٌّ	كُلٌّ (كُلٌّ)	كُلٌّ	كُلٌّ
Construct	كُلٌّ	كُلٌّ	كُلٌّ	كُلٌّ

<sup>1</sup> See also paradigm on p. 21.



## C. Feminine Abstract Nouns.

	In ʾ.		In ʾ̄.	
Absolute		صِفَةٌ	لِقَاصٍ	لِقَاصٍ
Emphatic	صِفَةٌ	صِفَةٌ	لِقَاصٍ	لِقَاصٍ
Construct		صِفَةٌ	لِقَاصٍ	لِقَاصٍ

	In ʾ̄.		In ʾ̄, originally o.	
Absolute	رَحْمَةٌ	رَحْمَةٌ	رَحْمَةٌ	رَحْمَةٌ
Emphatic	رَحْمَةٌ	رَحْمَةٌ	رَحْمَةٌ	رَحْمَةٌ
Construct	رَحْمَةٌ	رَحْمَةٌ	رَحْمَةٌ	رَحْمَةٌ

## Vocabulary.

طَهْرٌ = pure.	شَكْلٌ = form, likeness.
تَارِيخٌ = story, history.	وَحَلَ = reconcile (Pa'el).
صَعْلٌ = stumble.	صَدَّقَ = give (in marriage).
خَارِجٌ = outside.	مُتَلِئٌ = part.
خَارِجٌ = choose.	رَحْمَةٌ = prayer.
وَحْلَةٌ = reconciliation.	طَهْرٌ = be pure, Pa'el, purify.
مُتَلِئٌ = fool.	سُلُوكٌ = service.
رَحْمَةٌ = thing, will.	طَهْرٌ = vineyard.
سُيِّرَ = pluck out.	صَدَّقَ = beat.



## SECTION 32. NUMERALS

The numerals in Syriac are nouns, standing in apposition to the nouns to which they are attached, and generally appearing in the absolute state. As in all Semitic languages the numbers from 1 to 19 have two forms, a masculine and a feminine one, and in the case of 3 to 10 the masculine form of the numeral is used with feminine nouns, and vice versa. The Emphatic State of the numerals from 2 to 19 is used with the preposition to indicate the date of the month.

The cardinals are as follows :

	USED WITH MASC.	USED WITH FEM.
1 =	ܐܝܢܐ	ܐܝܢܐ
2 =	ܐܝܢܐ	ܐܝܢܐ
3 =	ܬܠܬܐ	ܬܠܬܐ
4 =	ܐܪܒܐ	ܐܪܒܐ
5 =	ܚܡܝܫܐ	ܚܡܝܫܐ
6 =	ܫܠܫܐ, ܬܠܬܐ	ܫܠܫܐ
7 =	ܥܠܬܐ	ܥܠܬܐ
8 =	ܐܫܬܐ	ܐܫܬܐ
9 =	ܬܡܢܐ	ܬܡܢܐ
10 =	ܥܠܡܐ	ܥܠܡܐ
11 =	ܥܠܡܐ	ܥܠܡܐ
12 =	ܐܪܒܐ	ܐܪܒܐ
13 =	ܬܠܬܐ	ܬܠܬܐ
14 =	ܐܪܒܐ	ܐܪܒܐ
15 =	ܚܡܝܫܐ	ܚܡܝܫܐ

## USED WITH MASC.

## USED WITH FEM.

16 =	١٦	١٦
17 =	١٧	١٧
18 =	١٨	١٨
19 =	١٩	١٩
20 =	٢٠	٢٠
21 =	٢١	٢١
30 =	٣٠	٣٠
40 =	٤٠	٤٠
50 =	٥٠	٥٠
60 =	٦٠	٦٠
70 =	٧٠	٧٠
80 =	٨٠	٨٠
90 =	٩٠	٩٠
100 =	١٠٠	١٠٠
200 =	٢٠٠	٢٠٠
300 =	٣٠٠	٣٠٠
1,000 =	١,٠٠٠	١,٠٠٠
2,000 =	٢,٠٠٠	٢,٠٠٠
10,000 =	١٠,٠٠٠	١٠,٠٠٠

The numerals from 11 to 19 frequently appear in different forms. Those which are given above are those most commonly met with. Those from 2 to 9 may be used with pronominal suffixes, e. g.  $\text{١٦} = \text{١٦}$  = the four of them, or they four.

In stating numbers above 20 the larger numerals are placed first, e. g.  $2,753 = \text{٢,٧٥٣}$ .

Ordinals are found from 1st to 10th. They are formed, except 1st, by adding ܠ to the cardinal stem and introducing ܐ after the 2nd radical, thus :

1st =	ܩܒܠܐ
2nd =	ܐܘܠܐ (f. ܐܘܠܐܝܬܐ)
3rd =	ܬܠܬܐ
4th =	ܩܕܝܫܐ
5th =	ܩܕܝܫܐ
6th =	ܬܠܬܐ
7th =	ܩܕܝܫܐ
8th =	ܐܘܠܐ
9th =	ܩܕܝܫܐ
10th =	ܥܕܝܬܐ

For higher numbers the cardinal may be used with ܐ prefixed.

### Vocabulary.

ܬܠܬܐ = month.

ܩܕܝܫܐ = elder.

### Exercise.

Translate into Syriac :

1. They three went into the house of the king.
2. There are two ways from which a man shall choose, the one is good and the one is bad.
3. On the fifteenth day of the month the king entered the city.
4. There are 3,428 men in this city.
5. The number of those whom I saw of the house of Israel was 144,000.
6. All the days of Adam were nine hundred and thirty years.
7. Enoch was the seventh from Adam.
8. And the Apostles took a hundred and fifty-three fishes from the sea.
9. And he chose twelve that they should be with him.
10. Moses appointed seventy-two elders that they should judge the people.

## VOCABULARY

NOTE.—Figures placed after Syriac words refer to sections in the Grammar.

Substantives are quoted in the Emphatic State, Adjectives in the Absolute.

The gender of Feminine Nouns is indicated in cases where it is not obvious either from the meaning or the form.

Verbs whose vowel in the Perfect Pe'al is <sup>^</sup> are especially indicated. Verbs ܐ"ܐ are distinguished by <sup>^</sup>, and Verbs double ܐ by <sup>^</sup>. In all other cases (except Verbs ܐ"ܐ) the vowel may be assumed to be <sup>^</sup>.

The English letters a, e, o, after Verbs indicate the vowel of the Imperfect Pe'al.

## SYRIAC-ENGLISH

ܐ	ܐܘܪܝܬܐ" Abraham.
(For verbs with initial ܐ see under ܐ.)	ܐܕܡ" man, Adam.
ܐܠ" 13; father.	ܐܪܥܐ" (f.); ear.
ܐܠܝܢ 3, 24; perish; <i>Aph.</i> , destroy.	ܐܠܝܢ" Conj.; or.
ܐܠܝܢ 24; <i>Ethpe.</i> , mourn.	ܐܠܝܢ" Interj.; O!
ܐܠܝܢ" feather.	ܐܠܝܢ" path.
	ܐܠܝܢ" Jerusalem.

اِءْ a, 24; go; followed by اِءْ,  
be useful, fit for.

اِءْ 13; brother.

اِءْ 0, 24; seize, hold, shut up;  
*Aph.*, close up.

اِءْ 13; other, another.

اِءْ (f.); *Const.*, اِءْ, hand.

اِءْ 5, *Rel. and Inter. Pron.*  
*Fem. Sing.*; which, which?

اِءْ *Prep.*; like, according to;  
followed by اِءْ *Conj.*; as.

اِءْ 5, *Rel. and Inter. Pron.*  
*Com. Pl.*; who, who?

اِءْ tree.

اِءْ 5, *Rel. and Inter. Pron.*  
*Masc. Sing.*; which, which?

اِءْ Israel.

اِءْ 8; there is.

اِءْ 8; *Prep.*; like.

اِءْ 0, 24; eat; *Ethpe.*, *Pass.*;  
*Aph.*, *Causative*.

اِءْ *Conj.*; but.

اِءْ rib.

اِءْ, اِءْ a, 24; learn; *Pa.*,  
teach.

اِءْ 0, 24; *Pe. and Pa.*, oppress;  
*Ethpe.*, *Pass.*

اِءْ 13; (f.) mother.

اِءْ *Adv.*; truly.

اِءْ 24; *Ethpe.*, be constant. ٥

اِءْ a, 24; say, tell; *Ethpe.*,  
*Pass.*

اِءْ lamb.

اِءْ 13; handmaid.

اِءْ *Conj.*; when; اِءْ  
اِءْ whenever.

اِءْ *Conj.*; if.

اِءْ, اِءْ *Pers. Pron.*; I.

اِءْ 5, *Pers. Pron. Masc. Pl.*  
*Encl.*; they.

اِءْ 5, *Pers. Pron. Fem. Pl.*  
*Encl.*; they.

اِءْ man.

اِءْ 5, *Pers. Pron. Masc. Sing.*;  
thou.

اِءْ 5, *Pers. Pron. Fem. Sing.*;  
thou.

اِءْ 5, *Pers. Pron. Masc. Pl.*;  
ye.

اِءْ 5, *Pers. Pron. Fem. Pl.*;  
ye.

اِءْ 13; woman, wife.

اِءْ threshold.

اِءْ 0, 23, 24; bind.





o, 28; *Aph.*, cover.

garden.

loaf.

bone.

o, 28; touch.

!

? *Rel. Pron.*; who, which.

? *Prep. inseparable*; of.

wolf.

a, o, 23; sacrifice (*v.*).

sacrifice (*n.*).

a, 23; lead; *Ethpe.*, *Pass.*

gold.

place.

13; likeness.

a; fear (*v.*).

fear (*n.*).

See § 8.

? *Particle*; but.

judge.

judgement.

31; pure.

29; be pure; *Pa.*, purify;  
*Ethpa.*, *Pass.*

a, 23; *Aph.*, record.

29; be like; *Pa.*, liken;  
*Ethpa.*, *Pass.*

blood.

31; form, likeness.

a; sleep; *Pa.*, put to sleep.

27; judge.

a, 23; rise (of sun).

o, 28; bruise, trample on.

o; *Aph.*, approach.

27; tread on.

o

Interj.; behold!

Hagar.

5, *Dem. Pron. Fem. Sing.*;  
this.

5, *Pers. Pron. Masc. Sing.*; he.

5, *Dem. Pron. Masc. Sing.*;  
that.

16, 29; be.

5, *Pers. Pron. Fem. Sing.*; she.

5, *Dem. Pron. Fem. Sing.*;  
that.

Adv.; then.

temple.

ܐܡܢܐ believe.

ܐܡܢܐܐ faith.

ܐܡܢܐ *Adv.*; thus, so.

ܐܡܢܐ 5, *Dem. Pron. Com. Pl.*;  
these.

ܐܡܢܐ *Pa.*, walk.

ܐܡܢܐ 5, *Dem. Pron. Masc. Sing.*;  
this.

ܐܡܢܐ 5, *Dem. Pron. Masc. Pl.*;  
those.

ܐܡܢܐ 5, *Pers. Pron. Masc. Pl.*;  
they.

ܐܡܢܐ 5, *Dem. Pron. Fem. Pl.*;  
those.

ܐܡܢܐ 5, *Pers. Pron. Fem. Pl.*;  
they.

ܐܡܢܐ *Adv.*; here.

ܐ

ܐ *Conj. inseparable*; and, but.

ܐ

ܐܡܢܐ time; ܐܡܢܐ ܐܡܢܐ some-  
times.

ܐܡܢܐ *Pa.*, justify; *Ethpa.*, *Pass.*

ܐܡܢܐ righteous.

ܐܡܢܐ righteousness.

ܐܡܢܐ o and e, 28; be despised;  
*Aph.*, despise.

ܐܡܢܐ a, 23; *Pa.*, sing (praise).

ܐܡܢܐ 13; kind, method.

ܐܡܢܐ 27; shake.

ܐܡܢܐ o; crucify.

ܐܡܢܐ o, 23; sow.

ܐܡܢܐ seed.

ܐ

ܐܡܢܐ o, 28; *Aph.*, love; *Eltaph.*,  
*Pass.*

ܐܡܢܐ beloved.

ܐܡܢܐ *Pa.*, destroy.

ܐܡܢܐ companion.

ܐܡܢܐ 32; one.

ܐܡܢܐ 29; be glad.

ܐܡܢܐ 10 note, *Prep.*; around.

ܐܡܢܐ *f.* ܐܡܢܐ new.

ܐܡܢܐ love (*n.*).

ܐܡܢܐ 29; *Pa.*, show.

ܐܡܢܐ 29; see.

ܐܡܢܐ vision.

ܐܡܢܐ 29; sin (*v.*).

ܐܡܢܐ sin (*n.*).

ܐܡܢܐ o; tear.

سَم living.

سَم life.

سَم animal.

سَم *Pa.*, strengthen; *Ethpa.*,  
*Pass.*

سَم wisdom.

سَم milk.

سَم o; *Pe.*, *Pa.*, *Shaph.*,  
change; *Ethpa.*, *Eshtaph.*,  
*Pass.*

سَم 8, 10 note, *Prep.*; instead  
of, in favour of.

سَم a, 28; be warm; *Aph.*,  
love.

سَم 13; father-in-law.

سَم wine.

سَم heat.

سَم torment.

سَم 5, *Pers. Pron. Com.*  
*Pl.*; we.

سَم followed by سَم, lack-  
ing in.

سَم a; be strong; *Ethpa.*,  
fortify oneself.

سَم o; stir up.

سَم o, 23; reap.

سَم 29; pluck out.

سَم field.

سَم 27; look.

سَم a; be desolate; *Aph.*, make  
desolate.

سَم mustard.

سَم *Pe.* and *Aph.*, curse.

سَم o; think, reckon, account;  
*Ethpe.*, *Pass.*

سَم 13; sister.

8

سَم a, 26; be good.

سَم good (a.).

سَم good (n.).

سَم mountain.

سَم blessing.

سَم sandal.

سَم child.

سَم youth (abstract).

سَم pollution.

سَم defilement.

سَم a; taste.

سَم o; torture, tempt.

u

سَم 25; *Aph.*, bring.

سَم a, 23, 25; know; *Aph.*, tell.

ܡܝܘܬ 25; give.

ܡܝܘܬܐܢܐ Jew.

ܡܝܘܬܐ John.

ܡܝܘܬܐ day.

ܡܝܘܬܐ a, 25; lend.

ܡܝܘܬܐ a, 25; bear; *Aph.*, beget.

ܡܝܘܬܐ child.

ܡܝܘܬܐ see ܡܝܘܬܐ.

ܡܝܘܬܐ sea.

ܡܝܘܬܐ 25; *Aph.*, add, do again.

ܡܝܘܬܐ a, 25; be anxious.

ܡܝܘܬܐ a, 25; burn (*Intrans.*);  
*Aph.*, burn (*Trans.*).

ܡܝܘܬܐ a, 23, 25; be heavy, be  
honoured; *Pa.*, honour;  
*Ethpa.*, *Pass.*

ܡܝܘܬܐ month.

ܡܝܘܬܐ a, 25; inherit.

ܡܝܘܬܐ e, 25; sit.

ܡܝܘܬܐ a, 24, 25; exceed.

ܡܝܘܬܐ

ܡܝܘܬܐ pain.

ܡܝܘܬܐ (f.) stone.

ܡܝܘܬܐ o; subdue, besiege; *Ethpa.*,  
*Pass.*

ܡܝܘܬܐ when.

ܡܝܘܬܐ priest.

ܡܝܘܬܐ 10 note; all.

ܡܝܘܬܐ dog.

ܡܝܘܬܐ nest.

ܡܝܘܬܐ synagogue.

ܡܝܘܬܐ o; gather (*Trans.* and *In-*  
*trans.*); *Pa.*, *Trans.*; *Ethpa.*,  
*Pass.*

ܡܝܘܬܐ crowd.

ܡܝܘܬܐ a and o, 28; *Aph.*, reprove.

ܡܝܘܬܐ silver.

ܡܝܘܬܐ Capernaum.

ܡܝܘܬܐ 23; *Ethpe.*, be sick; *Aph.*,  
make sick.

ܡܝܘܬܐ *Aph.*, preach.

ܡܝܘܬܐ sick.

ܡܝܘܬܐ vineyard.

ܡܝܘܬܐ belly.

ܡܝܘܬܐ o; stumble; *Aph.*, *Causative.*

ܡܝܘܬܐ o; write.

ܡܝܘܬܐ book.

ܡܝܘܬܐ sheet.

ܡܝܘܬܐ

ܡܝܘܬܐ *Prep.*, to; sign of the object  
of a transitive verb.

ܡܝܘܬܐ no, not.

لِبَاسٌ clothing.

خِذَا 13, *Prep.*; outside of.

لَبَسَ a; put on; *Aph.*, clothe,  
with two accusatives, of the  
person and of the garment.

حِثِّ 10 note, *Prep.*; within.

لِغَمٍّ 10 note, *Prep.*;  
against.

أَوَّلًا *Adv.*; first.

لَهُ 8, *Prep.*; unto, towards.

لَحْمٌ bread.

لَعْنٌ 27; curse.

لَا (= لَيْسَ) there is not.

لَيْلٌ night.

لَا a particle inserted to show  
that the sentence in which it  
occurs is a quotation.

لَهْفٌ torch.

لِجَمٍّ 10 note, *Prep.*; in  
front of.

لِأَعْلَى 10 note, *Prep.*; above.

لِأَعْيُنٍ 10 note, *Prep.*; with a  
view to.

لَجِمَ o; gather, pluck.

لِسَانٌ tongue, language.

٢

مَا *Inter. and Rel. Pron.*, what;  
*Conj.*, when.

مَأْكَلٌ food.

مَقَامٌ speech.

مَدَّ a, 26; cease; used im-  
personally, weary.

مَدْبُورٌ wilderness.

مَدِينَةٌ city.

مَشْيٌ something; لَا مَشْيٌ nothing.

مَدِينَةٌ faith.

مَدِينَةٌ gift.

مَدِينَةٌ Moses.

مَدِينَةٌ death.

مَدِينَةٌ 29; beat.

مَدِينَةٌ immediately.

مَدِينَةٌ 10 note, *Prep.*; because  
of; followed by , *Conj.*,  
because.

مَدِينَةٌ 13; water.

مَدِينَةٌ 27; die.

مَدِينَةٌ o, 23; get or give in  
marriage; *Aph.*, give in  
marriage.

مَدِينَةٌ 29; *Pe., Pa., Shaph.*, fill,  
fulfil.

مَدِينَةٌ o, 23; season with salt.

مَدِينَةٌ (ف.); salt.

ܡܠܬܐ fulness.

ܡܠܬܐ o; promise; *Aph.*, make king.

ܡܠܬܐ king.

ܡܠܬܐ counsel.

ܡܠܬܐ kingdom.

ܡܠܬܐ queen.

ܡܠܬܐ *Pa.*, speak.

ܡܠܬܐ teacher.

ܡܠܬܐ teaching.

ܡܠܬܐ word.

ܡܠܬܐ wealth.

ܡܠܬܐ 5, *Inter. Pron.*; who?

ܡܠܬܐ, ܡܠܬܐ 5, *Inter. Pron.*; what?

ܡܠܬܐ, why?

ܡܠܬܐ 8, *Prep.*; from.

ܡܠܬܐ 13, 31; part.

ܡܠܬܐ helper.

ܡܠܬܐ Egypt.

ܡܠܬܐ o; purify.

ܡܠܬܐ oil.

ܡܠܬܐ tent, dwelling.

ܡ

ܡܠܬܐ 29; *Ethpa.*, prophesy.

ܡܠܬܐ prophet.

ܡܠܬܐ e, 22; draw; *Pa.*, beat.

ܡܠܬܐ 27; wander.

ܡܠܬܐ a, 23; shine.

ܡܠܬܐ river.

ܡܠܬܐ light.

ܡܠܬܐ fish.

ܡܠܬܐ (f.); fire.

ܡܠܬܐ 27; rest (v.).

ܡܠܬܐ o, 22; go down.

ܡܠܬܐ a and o, 22, 23; keep.

ܡܠܬܐ rest (n).

ܡܠܬܐ yoke.

ܡܠܬܐ standard.

ܡܠܬܐ law.

ܡܠܬܐ a, 22; take.

ܡܠܬܐ o, 22; pour.

ܡܠܬܐ o, 22; blow, arouse.

ܡܠܬܐ o, 22; fall; *Aph.*, bring down.

ܡܠܬܐ o, 22; go out; *Aph.*, bring out.

ܡܠܬܐ cost.

ܡܠܬܐ (f.) *Plur.* ܡܠܬܐ; soul, self; when used with a pronominal suffix = a reflexive pronoun.

ܡܠܬܐ o, 22; plant.



بَقَعَ a, 22; cling to.

بَدَعَ e, 22; give (*only used in the Impf. and related parts*).

### ه

هَلَا a, 26; be old.

هَدَّ old.

هَدَدَ a, 24; be satisfied with; *Pa.*, satisfy with.

هَدِنَ a, 23; *Pa.*, hope.

هَجَّ o; worship.

هَجَّ 29; be many; *Pa.*, used as *Adv.*, much.

هَجَّوْ a; *Pe. and Aph.*, bear witness.

هَكَّوْ chain.

هَكَّوْ 10 note, *Prep.*; except.

هَكَّوْ treasure.

هَكَّوْ o, *Ethpa.*; understand.

هَكَّوْ a, 22; rise, go up; *Aph.*, raise.

هَكَّوْ 27; put.

هَكَّوْ blind.

هَكَّوْ 29; hate.

هَكَّوْ swallow.

هَكَّوْ o, 23; do.

هَكَّوْ a; satisfy.

هَكَّوْ Surah.

### خ

خَلَّ festival.

خَلَّ Church.

خَدَّ e; do, make.

خَدَّ servant, slave.

خَدَّ work.

خَدَّ a, 23; cross over, transgress; *Aph.*, *Causative*.

خَدَّ heifer.

خَدَّ chariot.

خَدَّ 10 note, *Prep.*; until; followed by 9, *Conj.*, until.

خَدَّ Eden.

خَدَّ o, 23; *Pa.*, help.

خَدَّ evildoer.

خَدَّ thigh.

خَدَّ (f.); eye.

خَدَّ o, 28; enter.

خَدَّ 10 note, *Prep.*; upon, above, concerning.

خَدَّ o; conquer.

خَدَّ world, age, eternity.

خَدَّ fault, cause.

خَدَّ 8, *Prep.*; with.

خَدَّ *Plur.* خَدَّ; people, nation.

ܰܠܰܡܰܐ a, be baptized; *Aph.*, baptize.

ܰܠܰܡܰܐ a, 23; dwell.

ܰܠܰܐ 29; answer.

ܰܠܰܬܰܐ sheep, flock.

ܰܠܰܬܰܐ cloud.

ܰܠܰܡܰܐ heavy.

ܰܠܰܡܰܐ o; embrace.

ܰܠܰܬܰܐ impulse, moving force.

ܰܠܰܡܰܐ o; follow.

ܰܠܰܡܰܐ o; flee.

ܰܠܰܐ

ܰܠܰܐ fruit.

ܰܠܰܐ mouth.

ܰܠܰܐ commandment.

ܰܠܰܐ a, 23; become tasteless.

ܰܠܰܐ o, 28; sprinkle, break (bread).

ܰܠܰܐ a and o; divide; *Ethpe.* and *Ethpa.*, *Pass.*

ܰܠܰܐ a and o, 23; till, cultivate; *Ethpe.*, *Pass.*

ܰܠܰܐ o; break, cut.

ܰܠܰܐ o; *Pe.* and *Pa.*, command.

ܰܠܰܐ grain.

ܰܠܰܐ saviour.

ܰܠܰܐ bird.

ܰܠܰܐ face.

ܰܠܰܐ o; deliver; *Ethpe.*, *Pass.*

ܰܠܰܐ o; stretch out.

ܰܠܰܐ a; *Pa.*, expound.

ܰܠܰܐ a, 23; open; *Ethpa.*, *Pass.*

ܰܠܰܐ

ܰܠܰܐ 31; thing.

ܰܠܰܐ Zion.

ܰܠܰܐ 8, *Prep.*; beside.

ܰܠܰܐ 31; prayer.

ܰܠܰܐ cross.

ܰܠܰܐ image.

ܰܠܰܐ evening.

ܰܠܰܐ sparrow, bird.

ܰܠܰܐ a and o; torture, tempt.

ܰܠܰܐ

ܰܠܰܐ Cain.

ܰܠܰܐ o; *Pa.*, receive.

ܰܠܰܐ tomb.

ܰܠܰܐ holy.

ܰܠܰܐ holiness.

مَبْر o; be first; *Pa.*, overtake, anticipate, *used adverbially* = first; *Ethpa.*, be overtaken.

مَبْر 10 note, *Prep.*; before.

مَبْر first (*Adj.*).

مَبْر vessel.

مَبْر o; kill.

مَبْر voice.

مَبْر *Pa.*, honour.

مَبْر 28; arise; *Pa.* (مَبْر), establish.

مَبْر a, 23; strike, beat.

مَبْر 29; read, call.

مَبْر o; draw near; *Pa.*, offer up; *Ethpa.*, be brought near; *Aph.*, fight.

مَبْر 13; village.

مَبْر horn.

مَبْر skull.

مَبْر elder.

;

مَبْر great.

مَبْر (ف.); foot.

مَبْر o; stone (*v.*).

مَبْر o; persecute.

مَبْر Roman.

مَبْر anger.

مَبْر 29; be drunk.

مَبْر a; love.

مَبْر friend.

مَبْر head.

مَبْر beginning.

مَبْر 27; be high.

مَبْر high.

مَبْر 29; *Pe.*, *Aph.*, throw; *Ethpe.*, *Pass.*

مَبْر 29; reconcile.

مَبْر o, 28; spit.

مَبْر 29; accuse.

;

مَبْر a, 26; ask; *Ethpe.*, refuse; *Aph.*, ask, grant.

مَبْر o, 28; come down.

مَبْر o; loose, dismiss, allow, forgive, leave.

مَبْر 23; *Pa.*, send.

مَبْر 27; despise.

مَبْر fool.

مَبْر Sheol.

مَبْر peace (opposed to war).

مَبْر fetters.

مَبْر a; dwell in; *Aph.*, *Causative.*

ܐܠܝܢ a, o; send.

ܐܠܝܢ a; rule over.

ܐܠܝܢ sleep (*n.*).

ܐܠܝܢ apostle.

ܐܠܝܢ lawful.

ܐܠܡܡ a; be complete; *Ethpe.*,  
be betrayed; *Pa.*, complete;  
*Ethpa.*, be fulfilled; *Aph.*, be-  
tray; *Ettaph.*, be betrayed.

ܐܠܡܡ peace (prosperity).

ܐܠܡܡ name.

ܐܠܡܡ heaven.

ܐܠܡܡ a, 23; hear.

ܐܠܡܡ *Pa.*, serve; *Ethpa.*,  
*Pass.*

ܐܠܡܡ 13 (*m. and f.*); sun.

ܐܠܡܡ 29; *Pa.*, turn aside (*Trans.*);  
*Ethpa.*, *Pass.*

ܐܠܡܡ year.

ܐܠܡܡ beautiful.

ܐܠܡܡ a, 23; be pleasing.

ܐܠܡܡ o; lift up, take away.

ܐܠܡܡ a, 28; be firm; *Aph.*,  
believe.

ܐܠܡܡ 29; loose, destroy, begin,  
settle.

ܐܠܡܡ true.

ܐܠܡܡ truth.

ܐܠܡܡ foundation.

ܐܠܡܡ 29; (*usually written*  
*ܐܠܡܡ*) drink.

ܐ

ܐܠܡ 27; repent.

ܐܠܡ a and o, 23; break.

ܐܠܡ 13; breast.

ܐܠܡ 10 note, *Prep.*; beneath.

ܐܠܡ *Ethpa.*, be brought down.

ܐܠܡܡ prayer.

ܐܠܡܡ disciple.

ܐܠܡ 32; three.

ܐܠܡ a, 23; wonder; *Aph.*,  
astonish.

ܐܠܡ *Adv.*; there.

ܐܠܡ a; be upright, firm; *Aph.*,  
establish.

ܐܠܡ 32; two; ܐܠܡ second.

ܐܠܡ gate.

ܐܠܡܡ 31; reconciliation.

ܐܠܡܡ 31; mind.

ܐܠܡܡ glory.

ܐܠܡܡ service.

ܐܠܡܡ history, story.

## ENGLISH-SYRIAC

## A

Able, be, ܐܒܝܠܐ, 23.

Above, ܐܠܗܐ, 8, 10 note.

Abraham, ܐܒܪܗܡ.

According to, ܐܡܝܢ, 10 note.

Account, ܐܚܝܬ; *Pass.*, *Ethpe.*

Accuse, ܐܚܝܬ, 29.

Add, ܐܡܝܢ, 25, *Aph.*

Again, do, ܐܡܝܢ, 25, *Aph.*

Against, ܐܡܝܢܐ, 10 note.

Age, ܐܡܝܢܐ.

Alive, ܐܡܝܢ.

All, ܐܡܝܢ, 10 note.

Allow, ܐܡܝܢ.

Alone, ܐܡܝܢܐ, 10 note.

Among, ܐܡܝܢ, 10 note.

Anger, ܐܡܝܢܐ.

Animal, ܐܡܝܢܐ.

Another, ܐܡܝܢܐ, 13.

Answer, ܐܡܝܢ, 29.

Anticipate, ܐܡܝܢ, *Pa.*

Anxious, be, ܐܡܝܢ, 25.

Apostle, ܐܡܝܢܐ.

Approach, ܐܡܝܢ, *Aph.*

Arise, ܐܡܝܢ, 27.

Around, ܐܡܝܢ, 10 note.

Arouse, ܐܡܝܢ, 23.

As, ܐܡܝܢ, 8, 10 note.

Ask, ܐܡܝܢ, 26.

At, ܐ (inseparable).

## B

Baptize, ܐܡܝܢܐ, *Aph.*; *Pass.*, *Pe.*

Be, ܐܡܝܢ, 16, 29.

Bear, ܐܡܝܢ, 25.

Beat, ܐܡܝܢ, *Pa.*, ܐܡܝܢ, 29.

Beautiful, ܐܡܝܢܐ.

Because, *Conj.*, ܐܡܝܢܐ.

Because of, *Prep.*, ܐܡܝܢܐ, 10 note.

Before, *Adv.*, ܐܡܝܢ; *Prep.*, ܐܡܝܢ, 10 note.

Beget, ܐܡܝܢ, 25, *Aph.*

Begin, ܐܡܝܢ, 29.

Beginning, ܐܡܝܢܐ.

Behind, *Prep.*, ܐܡܝܢܐ, 10 note.

Behold ! *Interj.*, ܐܝܬܝܢ.

Believe, ܐܡܢܝܢ, ܐܡܢ, *Aph.*

Belly, ܒܠܬܐ.

Beloved, ܡܚܒܐ.

Beneath, *Prep.*, ܠܬܬܬܐ, 10 note.

Beside, *Prep.*, ܡܚܒܐ, 10 note.

Betray, ܡܚܒܐ, *Aph.*; *Pass.*, *Ethpe.*, *Ellaph.*

Between, *Prep.*, ܡܚܒܐ, 10 note.

Bind, ܐܡܢܝܢ, 23, 24; *Pass.*, *Ethpe.*

Bird, ܐܝܬܝܢ, ܐܝܬܝܢ.

Blasphemy, ܡܚܒܐ.

Bless, ܡܚܒܐ, *Pa.*

Blessing, ܡܚܒܐ.

Blind, ܡܚܒܐ.

Blood, ܡܚܒܐ.

Blow, ܡܚܒܐ, 23.

Body, ܡܚܒܐ.

Bone, ܡܚܒܐ.

Book, ܡܚܒܐ.

Bread, ܡܚܒܐ.

Break, ܡܚܒܐ, 23, ܡܚܒܐ, 28, ܡܚܒܐ.

Breast, ܡܚܒܐ, 13.

Bring, ܡܚܒܐ, 24, 29, *Aph.*, ܡܚܒܐ, 25, *Aph.*

Bring out, ܡܚܒܐ, 22, *Aph.*

Brother, ܡܚܒܐ, 13.

Bruise, ܡܚܒܐ, 28.

Build, ܡܚܒܐ, 29.

Burn, ܡܚܒܐ, 25, *Intrans.*, *Pe.*; *Trans.*, *Pe.*, *Aph.*; *Pass.*, *Ellaph.*

But, ܡܚܒܐ.

## C

Cain, ܡܚܒܐ.

Calf, ܡܚܒܐ, ܡܚܒܐ.

Call, ܡܚܒܐ, 29.

Capernaum, ܡܚܒܐ.

Cast, ܡܚܒܐ, 29, *Pe.*, *Aph.*

Cattle, ܡܚܒܐ.

Cause, ܡܚܒܐ.

Cease, ܡܚܒܐ, 26.

Chain, ܡܚܒܐ.

Change, ܡܚܒܐ, *Pe.*, *Pa.*, *Shaph.*, *Pass.*, *Ethpa.*, *Eshtaph.*

Chariot, ܡܚܒܐ.

Child, ܡܚܒܐ, ܡܚܒܐ.

Choose, ܡܚܒܐ, 29.

Church, ܡܚܒܐ.

City, ܡܚܒܐ.

Cling to, ܡܚܒܐ, 22.

Clothe, ܡܚܒܐ, *Aph.*

Clothing, ܡܚܒܐ.

Cloud, **ḥḥl**.

Come, **ḥḥ'**, 24, 29.

Come down, **ḥḥs**, 22.

Come out, **ḥḥf**, 22.

Comfort, **ḥḥa**, 23, *Pa.*

Command, **ḥḥm**, *Pe.*, *Pa.*

Commandment, **ḥḥm'**.

Companion, **ḥḥd**.

Complete, be, **ḥḥm**, *Pe.*; make, *Aph.*

Concerning, **ḥḥk**, 8, 10 note.

Conquer, **ḥḥd**.

Constant, be, **ḥḥ'**, 24, *Ethpe.*

Cost, **ḥḥm'**.

Counsel, **ḥḥd'**.

Cover, **ḥḥ'**, 28, *Aph.*

Create, **ḥḥl**, 29, **ḥḥd**; *Pass.*, *Ethpe.*

Creator, **ḥḥd'**.

Cross (*n.*), **ḥḥd'**.

Cross over, **ḥḥd**, 24.

Crowd, **ḥḥd'**.

Crucify, **ḥḥd**, *Pass.*, *Ethpe.*

Curse, **ḥḥs**, *Aph.*, **ḥḥd**, 27.

## D

Daughter, **ḥḥd'**, 13.

David, **ḥḥd'**.

Day, **ḥḥd'**.

Death, **ḥḥd'**.

Defilement, **ḥḥd'**.

Deliver (set free), **ḥḥd**; *Pass.*, *Ethpe.*; (hand over) **ḥḥm**, *Aph.*; *Pass.*, *Ethpe.*, *Ellaph.*

Desolate, be, **ḥḥd**; make, *Aph.*

Despise, **ḥḥd**, 27.

Despised, be, **ḥḥd**, 28.

Destroy, **ḥḥd**, *Pa.*; **ḥḥd'**, 24, *Aph.*

Die, **ḥḥd**, 27.

Disciple, **ḥḥd'**.

Dismiss, **ḥḥd**.

Divide, **ḥḥd**.

Do, **ḥḥd**, 23, **ḥḥd**; *Pass.*, *Ethpe.*

Dog, **ḥḥd'**.

Down, be brought, **ḥḥd**, *Ethpa.*

Draw, **ḥḥd**, 22.

Draw near, **ḥḥd**.

Drink, **ḥḥd** (**ḥḥd'**), 29.

Drunk, be, **ḥḥd**, 29.

Dwell, **ḥḥd**, 23.

Dwell in, ܡܥܬ; *Causative, Aph.*

Dwelling, ܡܥܬܐ, ܡܥܬܐ.

## E

Eagle, ܐܝܠܐ.

Ear, ܐܝܢܐ (ܝܢܐ).

Earth, ܐܪܥܐ (ܝܪܥܐ).

Eat, ܐܠܥ, 24.

Eden, ܥܕܢ.

Egg, ܥܝܬܐ.

Egypt, ܡܝܨܪ.

Elder, ܥܡܡܐ.

Embrace, ܥܡܥ.

Enemy, ܥܕܘܒܐ.

Enter, ܥܠܡ, 28.

Establish, ܥܡܡ, 27, *Pa.*, ܥܡܡ, *Aph.*

Evening, ܥܝܢܐ.

Evil, ܥܡܐ.

Evil, be, ܥܡܐ, 26.

Evildoer, ܥܡܠܐ.

Exalt, ܥܡܡ, 27, *Aph.*; *Pass.*,  
*Ettaph.*

Exceed, ܥܡܡ, 23, 25.

Except, ܥܡܡ, 10 note.

Expound, ܥܡܡ, *Pa.*

Eye, ܥܝܢܐ (ܝܢܐ).

## F

Face, ܦܥܐ, ܦܥܐ.

Fair, ܦܥܥܐ.

Faith, ܦܥܥܐ, ܦܥܥܐ.

Fall, ܦܥܥ, 22; *Causative, Aph.*

Father, ܦܥܥ, 13.

Father-in-law, ܦܥܥܐ, 13.

Fault, ܦܥܥܐ.

Fear (*v.*), ܦܥܥܐ.

Fear (*n.*), ܦܥܥܐ.

Feather, ܦܥܥܐ.

Feed, ܦܥܥܐ, 24, *Aph.*

Festival, ܦܥܥܐ.

Fetters, ܦܥܥܐ.

Field, ܦܥܥܐ.

Fight, ܦܥܥܐ, *Aph.*

Find, ܦܥܥܐ, 23; *Pass.* ܦܥܥܐ.

Finish, ܦܥܥܐ, *Pa.*; *Pass.*, *Elthpa.*

Fire, ܦܥܥܐ (ܝܢܐ).

Firm, be, ܦܥܥܐ, 28.

First, *Adj.*, ܦܥܥܐ; *Adv.*, ܦܥܥܐ.

First, be, ܦܥܥܐ.

Fish, ܦܥܥܐ.

Flee, ܦܥܥܐ.

Flesh, ܦܥܥܐ.

Flock, ܦܥܥܐ.



Follow, **دع**.

Food, **أَكْلٌ**.

Fool, **أحمق**, 31.

Foot, **رِجْلٌ** (*f.*).

For, *Particle*, **لِ**.

For, *Prep.*, **لِ** (*inseparable*).

Forgive, **عَفَا**.

Form, **شَكْلٌ**, 31.

Fortify oneself, **عَزَمَ**, *Ethpa*.

Foundation, **أَسَاسٌ**.

Friend, **صَدِيقٌ**.

From, *Prep.*, **مِنْ**.

Front of, in, **أَمَامَ**, 10 note.

Fruit, **فَاوِلٌ**.

Fulfil, **أَمَلَا**, 29, *Pa.*, *Shaph*.

Full, be, **أَمَلَا**, 29.

Fulness, **أَمَلَةٌ**.

## G

Garden, **بَيْتَانٌ**.

Gate, **بَابٌ**.

Gather, **جَمَعَ**, *Intrans.*, *Pe.*;  
*Trans.*, *Pa.*

Gift, **هَدِيَّةٌ**.

Give, **أَعْطَى**, 26, **أَعْطَى**, 22.

Give (in marriage), **أَخْرَجَ**, 23.  
*Pe.*, *Aph*.

Give pleasure to, **أَفْهِمَ**, *Aph*.

Glad, be, **سَبَّحَ**, 29.

Glory, **أَعْلَى**.

Go, **اِذْهَبْ**, 24.

Go down, **سَدَّ**, 22.

Go out, **اِذْهَبْ**, 22.

Goat, **مَرْبَاةٌ**.

Gold, **ذَهَبٌ**.

Good, **بَرٌّ**.

Good, be, **أَبْهَرُ**, 26.

Goodness, **بِرٌّ**.

Grace, **أَمْرٌ**.

Grain, **بُرٌّ**.

Great, **كَبِيرٌ**.

Ground, **أَرْضٌ**.

## H

Hagar, **هَاجَرٌ**.

Hand, **يَدٌ** (*f.*).

Handmaid, **أَمْلَأُ**, 13.

Hate, **أَبْغَضَ**, 29.

He, **أَنْتَ**, 5.

Head, **رَأْسٌ**.

Hear, **أَمِنَ**, 23.

Heat, **أَمْلَأُ**.

Heaven, **أَمْلَأُ**.

Heavy, ܡܚܝܬ.

Heavy, be, ܡܚܝܬ, 23, 25.

Help, ܡܨܝܬ, 23.

Helper, ܡܨܝܬܐ.

Herd, ܡܨܝܬܐ.

Here, ܡܨܝܬܐ.

High, ܡܨܝܬܐ.

High, be, ܡܨܝܬܐ, 27.

History, ܡܨܝܬܐ.

Hold fast, ܡܨܝܬܐ, 24.

Holiness, ܡܨܝܬܐ.

Holy, ܡܨܝܬܐ.

Honour, ܡܨܝܬܐ, 23, 25, *Pa.*, ܡܨܝܬܐ, *Pa.*; *Pass.*, ܡܨܝܬܐ, *Ethpa.*

Honoured, be, ܡܨܝܬܐ, 23, 25.

Hope, ܡܨܝܬܐ, 23, *Pa.*

Horn, ܡܨܝܬܐ.

House, ܡܨܝܬܐ.

Husband, ܡܨܝܬܐ, ܡܨܝܬܐ.

## I

I, ܡܨܝܬܐ, 5.

Image, ܡܨܝܬܐ.

Immediately, ܡܨܝܬܐ.

Impulse, ܡܨܝܬܐ.

In, *Prep.*, ܡܨܝܬܐ (*inseparable*).

Inherit, ܡܨܝܬܐ, 25; *Causative*, *Aph.*

Instead of, *Prep.*, ܡܨܝܬܐ, 10 note.

Israel, ܡܨܝܬܐ.

## J

Jerusalem, ܡܨܝܬܐ.

Jew, ܡܨܝܬܐ.

Judge (*v.*), ܡܨܝܬܐ, 27.

Judge (*n.*), ܡܨܝܬܐ.

Judgement, ܡܨܝܬܐ.

Justify, ܡܨܝܬܐ, *Pa.*; *Pass.*, *Ethpa.*

## K

Keep, ܡܨܝܬܐ, 22, 23.

Kill, ܡܨܝܬܐ.

Kind (*n.*), ܡܨܝܬܐ, 13.

Kindness, ܡܨܝܬܐ.

King, ܡܨܝܬܐ.

King, make, ܡܨܝܬܐ, *Aph.*

Kingdom, ܡܨܝܬܐ.

Know, ܡܨܝܬܐ, 23, 25.

## L

Lacking in, ܡܨܝܬܐ.

Lamb, ܡܨܝܬܐ.

Law, ܡܨܝܬܐ.

Lawful, ܡܨܝܬܐ.

Lead, **دٲ**, 23; *Pass., Ethpe.*  
 Learn, **لٲ**, 24.  
 Lend, **لٲ**, 25.  
 Life, **سٲ**.  
 Lift up, **فٲ**, 27, *Aph.; Pass., Ettaph.*  
 Light, **لٲ**.  
 Like, *Prep.*, **لٲ**, 8, **لٲ**, 10  
 note.  
 Like, be, **لٲ**, 29.  
 Liken, **لٲ**, 29, *Pa.; Pass., Ethpa.*  
 Likeness, **لٲ**, 13, **لٲ**, 31.  
 Living, **سٲ**.  
 Loaf, **لٲ**.  
 Look, **سٲ**, 27.  
 Loose, **لٲ**, 29.  
 Love (*v.*), **سٲ**, 28, *Aph.*,  
**سٲ**, 28, *Aph.; Pass., سٲ*,  
*Ettaph.*  
 Love (*n.*), **سٲ**.

## M

Make, **لٲ**, 23, **لٲ**.  
 Man, **لٲ**, **لٲ** (**لٲ**).  
 Man (opposed to woman), **لٲ**.  
 Mention, make, **دٲ**, 24, *Aph.*

Mercy, show, **سٲ**, 28, **سٲ**.  
 Milk, **لٲ**.  
 Mind, **لٲ**.  
 Month, **لٲ**.  
 Moses, **لٲ**.  
 Mother, **لٲ**, 13.  
 Motive, **لٲ**.  
 Mountain, **لٲ**.  
 Mourn, **لٲ**, 24, *Ethpe.*  
 Mouth, **لٲ**.  
 Much, *Adv.*, **سٲ**.  
 Mustard, **سٲ**.

## N

Name, **لٲ**.  
 Nation, **لٲ**, *Plur.*, **لٲ**.  
 Nest, **لٲ**.  
 New, **لٲ**, *f.*, **لٲ**.  
 No, **لٲ**.  
 Not, **لٲ**.  
 Not, there is, **لٲ**.  
 Nothing, **لٲ**.

## O

Of, *Prep.*, **لٲ** (*inseparable*).  
 Offer up, **لٲ**, *Pa.*

Oil, ܐܝܠܐ.

Old, ܥܕ.

Old, be, grow, ܥܕܐ, 26.

On, ܥܠ, 8, 10 note.

One, ܐܝܠ, 32.

Open, ܦܬܚ, 23.

Oppress, ܥܠܝܬܐ, 24, *Pe. and Pa.*

Or, *Conj.*, ܐܝܠ.

Other, ܐܝܠܐ, 13; other than, ܥܕܐ, 10 note.

Outside of, ܥܕܐ, 10 note.

Over, cross, pass, ܥܕܐ, 23;  
*Causative, Aph.*

Overtake, ܥܕܐ, *Pa.*; *Pass.*,  
*Ethpa.*

Ox, ܥܕܐ.

## P

Pain, ܥܕܐ.

Part, ܥܕܐ, 13.

Path, ܥܕܐ (ܦ).

Peace, ܥܕܐ, ܥܕܐ.

People, ܥܕܐ.

Perfect, make, ܥܕܐ, *Pe., Pa.*;  
*Pass., Ethpe., Ethpa.*

Perish, ܥܕܐ, 24.

Persecute, ܥܕܐ; *Pass., Ethpe.*

Place, ܥܕܐ, *Plur.*, ܥܕܐܐ, ܥܕܐܐ.

Plant, ܥܕܐ, 22.

Pleasing, be, ܥܕܐ, 23.

Pluck, ܥܕܐ.

Pluck out, ܥܕܐ, 29.

Plunder, ܥܕܐ, 28; *Pass., Ethph.*

Pollution, ܥܕܐ.

Pour, ܥܕܐ, 22.

Prayer, ܥܕܐ, ܥܕܐ.

Preach, ܥܕܐ, *Aph.*

Priest, ܥܕܐ.

Promise, ܥܕܐ.

Prophecy, ܥܕܐ, 29, *Ethpa.*

Prophet, ܥܕܐ.

Pure, ܥܕܐ, 31.

Pure, be, ܥܕܐ, 29.

Purify, ܥܕܐ, ܥܕܐ, 29, *Pa.*

Put, ܥܕܐ, 27.

Put on, ܥܕܐ.

## Q

Queen, ܥܕܐ.

## R

Raise, ܥܕܐ, 27, *Aph.*, ܥܕܐ, 22,  
*Aph.*

Read, **قَالَ**, 29.

Reap, **سَرَى**, 22.

Receive, **سَدَدَ**, *Pa.*

Reconcile, **فَدَلَ**, 29.

Reconciliation, **فَدْلٌ**.

Record, **قَدَّ**, 23, *Aph.*

Refuse, **فَدَلَ**, 26.

Repent, **لَا**, 27.

Reprove, **قَدَّ**, 28.

Rest (*v.*), **لَا**, 27.

Rest (*n.*), **لَا**.

Restrain, **لَا**, 24.

Return, **قَدَّ**.

Reveal, **قَدَّ**, 29.

Revelation, **قَدْلٌ**.

Rib, **قَدْلٌ**.

Righteous, **قَدْلٌ**.

Righteousness, **قَدْلٌ**.

Rise, **قَدَّ**, 22.

Rise (of sun), **قَدَّ**, 23; *Causative*,  
*Aph.*

River, **قَدْلٌ**.

Roman, **قَدْلٌ**.

Rule over, **قَدَّ**, followed  
by **قَدَّ**.

## S

Sacrifice (*v.*), **قَدَّ**, 23.

Sacrifice (*n.*), **قَدْلٌ**.

Salt, **قَدْلٌ** (*f.*).

Salt, season with, **قَدَّ**, 23;  
*Pass.*, *Ethpe.*

Sandal, **قَدْلٌ**.

Sarah, **قَدْلٌ**.

Satisfy, **قَدَّ**.

Saviour, **قَدْلٌ**.

Say, **قَدَّ**, 23, 24.

Sea, **قَدْلٌ**.

See, **قَدَّ**, 29; *Pass.*, *Ethpe.*

Seed, **قَدْلٌ**.

Seek, **قَدَّ**, 29; *Pass.*, *Ethpe.*

Seize, **قَدَّ**, 24.

Self, **قَدْلٌ**.

Sell, **قَدَّ**; *Pass.*, *Ethpe.*

Send, **قَدَّ**, 23, **قَدَّ**, 23, *Pa.*

Servant, **قَدْلٌ**.

Serve, **قَدَّ**, *Pa.*; *Pass.*, *Ethpe.*

Service, **قَدْلٌ**.

Settle, **قَدَّ**, 29.

Shake, **قَدَّ**, 27.

She, **قَدَّ**, 5.

Shed, **قَدَّ**, 24.

Sheep ( <i>collective</i> ), ܡܢܬܐ.	Sparrow, ܡܢܬܐ.
Sheet, ܡܢܬܐ.	Speak, ܡܢܬܐ, <i>Pa.</i>
Sheol, ܡܢܬܐ.	Speech, ܡܢܬܐ.
Shine, ܡܢܬܐ, 23.	Spirit, ܡܢܬܐ ( <i>f.</i> ).
Show, ܡܢܬܐ, <i>Pa.</i>	Spit, ܡܢܬܐ, 28.
Sick, ܡܢܬܐ.	Stand, ܡܢܬܐ, 27.
Sick, be, ܡܢܬܐ, 23, <i>Ethpe.</i> ; make, <i>Aph.</i>	Standard, ܡܢܬܐ.
Sign, ܡܢܬܐ.	Stir up, ܡܢܬܐ.
Silver, ܡܢܬܐ.	Stone ( <i>v.</i> ), ܡܢܬܐ.
Sin ( <i>v.</i> ), ܡܢܬܐ, 29.	Stone ( <i>n.</i> ), ܡܢܬܐ ( <i>f.</i> ).
Sin ( <i>n.</i> ), ܡܢܬܐ.	Story, ܡܢܬܐ.
Sing (praise), ܡܢܬܐ, 23, <i>Pe.</i> and <i>Pa.</i>	Strength, ܡܢܬܐ.
Sister, ܡܢܬܐ, 13.	Strengthen, ܡܢܬܐ, 27, <i>Pa.</i> ; <i>Pass.</i> , <i>Ethpa.</i>
Sit, ܡܢܬܐ, 25.	Stretch out, ܡܢܬܐ.
Six, ܡܢܬܐ, 32.	Strike, ܡܢܬܐ, 23.
Skull, ܡܢܬܐ.	Stumble, ܡܢܬܐ; <i>Causative</i> , <i>Aph.</i>
Slay, ܡܢܬܐ.	Subdue, ܡܢܬܐ; <i>Pass.</i> , <i>Ethpa.</i>
Sleep ( <i>v.</i> ), ܡܢܬܐ; put to sleep, <i>Pa.</i>	Suffice, ܡܢܬܐ.
Sleep ( <i>n.</i> ), ܡܢܬܐ.	Sun, ܡܢܬܐ.
Something, ܡܢܬܐ.	Swallow, ܡܢܬܐ.
Sometimes, ܡܢܬܐ ܡܢܬܐ.	Synagogue, ܡܢܬܐ.
Son, ܡܢܬܐ, 13.	
Soul, ܡܢܬܐ, <i>Plur.</i> , ܡܢܬܐ.	
Sow, ܡܢܬܐ, 23.	

## T

Take, ܡܢܬܐ, 22.
Take away, ܡܢܬܐ.

Taste, **طَحْم**.Tasteless, become, **هَمَص**, 23.Teach, **اَعَلَّ**, *Pa.*Teacher, **مُدَقِّن**.Teaching, **مُدَقِّنَةٌ**.Tear, **سَه**.Tell, **بَو**, 23, 25; *Aph.*, **اَعَدَّ**,  
24.Temple, **مَحَلَّة**.Tempt, **اَوَّ**.Tent, **مَحْمَدِي**.Testify, **هَوَّ**.That, *m.*, **وَو**, *f.*, **وَب**, 5.Then, **وَبَّع**.There, **اَلْعَم**.There is, **اَلِ**, 8.There is not, **كَم**.These, **وَكَم**, 5.They, *m.*, **وَتَف**, **اَتَف**, *f.*, **وَتَم**,  
**اَتَم**, 5.Thigh, **حَمْلِي**.Thing, **وَحَلَّة**, 31.Think, **سَع**.This, *m.*, **وَو**, *f.*, **وَب**, 5.Those, *m.*, **وَتَف**, *f.*, **وَتَم**, 5.Thou, *m.*, **اَلِ**, *f.*, **اَلِ**, 5.Three, **اَلِ**, 32.Threshold, **اَلْهَدَفَل**.Throw, **وَمَل**, 29, *Pe.*, *Aph.*Thus, **وَو**.Till (*v.*), **وَحَب**, 23.Time, **اَدَل**.To, *Prep.*, **وَو** (*inseparable*),  
**حَل**, 8, 10 note.Tomb, **مَدَل**.Tongue, **كَمَل**.Torch, **كَمَقَبَل**.Torment, **سَلَل**.Torture, **وَو**.Touch, **مَص**, 28.Trample, **وَو**, 28Transgress, **حَد**, 23.Tread on, **وَو**, 27.Treasure, **قَمَصَل**.Tree, **مَكَل**.True, **مَتَم**.Truly, **اَلْقَم**.Truth, **مَوَو**.Turn aside, **اَلِ**, 29; *Pass.*,  
*Ethpa.*

## U

Under, ܠܫܬܐ, 10 note.

Understand, ܘܬܦܐ, *Ethpa*.

Until, ܬܚܕܐ, 10 note.

Unto, ܠܚܬܐ, 10 note.

## V

Valuable for, be, ܠܐܝܬܐ, 24, *followed by* ܠܐ.

Vessel, ܡܥܬܐ.

View to, with a, ܠܚܬܐ, 10 note.

Village, ܡܬܬܐ, 13.

Vineyard, ܩܬܬܐ.

Virgin, ܬܬܐܪܬܐ.

Vision, ܠܬܬܐ.

Voice, ܡܠܐ.

## W

Walk, ܬܬܐܪܐ, *Pa*.

Wander, ܬܬܐܪܐ, 27.

Warm, be, ܬܬܐܪܐ, 28.

Water, ܬܬܐܪܐ, 13.

We, ܬܬܐܪܐ, 5.

Wealth, ܬܬܐܪܐ.

Weary (*impersonal*), ܬܬܐܪܐ, 26.

What? ܬܬܐܪܐ, 5.

Whatsoever, ܬܬܐܪܐ.

When, ܬܬܐܪܐ, 5.

Which? *m. s.*, ܬܬܐܪܐ, *f. s.*, ܬܬܐܪܐ, *plur.*, ܬܬܐܪܐ, 5.

Who, ܬܬܐܪܐ, 5.

Who? ܬܬܐܪܐ, 5.

Widow, ܬܬܐܪܐ.

Wife, ܬܬܐܪܐ, 13.

Wilderness, ܬܬܐܪܐ.

Wine, ܬܬܐܪܐ.

Wisdom, ܬܬܐܪܐ.

With, *Prep.*, ܬܬܐܪܐ (*inseparable*), ܬܬܐܪܐ, 8, 10 note.

Within, ܬܬܐܪܐ, 10 note.

Without, ܬܬܐܪܐ, 10 note.

Witness, bear, ܬܬܐܪܐ, *Pe. and Aph.*

Wolf, ܬܬܐܪܐ.

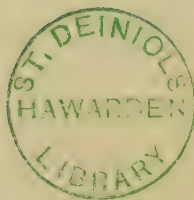
Woman, ܬܬܐܪܐ, 13.

Wonder, ܬܬܐܪܐ, 23; *Causative*, *Aph.*

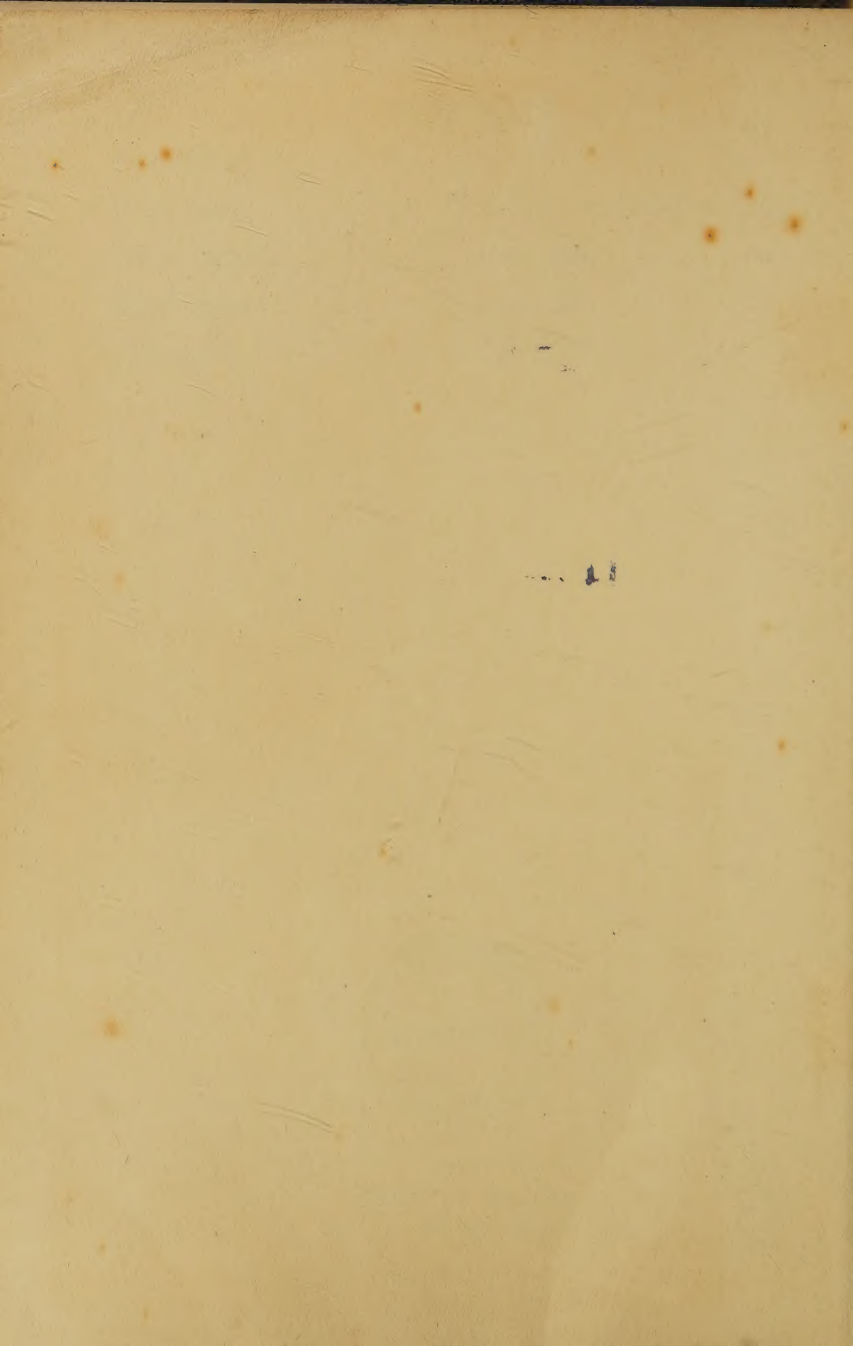


Word, **كَلِمَة**.Work, **عَمَل**.World, **عَالَم**.Wrath, **غَضَب**.Write, **كَتَب**.

Y

Ye, you, *m.*, **أَنْتُمْ**, *f.*, **أَنْتِ**.Year, **سَنَة**.Yoke, **يَمْلِك**.Youth, **شَبَاب**.





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